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The development of a new church development ministry strategy assessment model for use within at-risk urban African American communities

Felix A. Burrows Jr
Interdenominational Theological Center

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THE DEVELOPMENT OF A NEW CHURCH DEVELOPMENT MINISTRY STRATEGY ASSESSMENT MODEL FOR USE WITHIN AT-RISK URBAN AFRICAN AMERICAN COMMUNITIES

By

Felix A. Burrows, Jr.
Bachelor of Arts, Biology, Talladega College, 1961
Master of Food Chemistry, University of Maryland, 1968
Master of Divinity, Interdenominational Theological Center, 2000

A Doctoral Dissertation
submitted to faculties of the schools of the Atlanta Theological Association
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at Interdenominational Theological Center
2008
ABSTRACT

THE DEVELOPMENT OF A NEW CHURCH DEVELOPMENT MINISTRY STRATEGY ASSESSMENT MODEL FOR USE WITHIN AT-RISK URBAN AFRICAN AMERICAN COMMUNITIES

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Felix A. Burrows, Jr.

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The five levels of human needs as outlined in Abraham Maslow's Hierarchy of Needs Theory are clearly evidenced in the ministry strategy assessment model developed and executed in the present study. Using Maslow's needs theory, a community needs analysis was created to assess an at-risk urban African American community's unmet needs and desire for developing a new church in their community. A sample of non at-risk urban residents living in a different community served as a control. A demographic profile of the Presbyterian Church (USA) membership was also compared with the resident profile under study.

Maslow's hierarchy of human needs theory was found to be a sensitive predictor of unmet needs and desires of both the at-risk community and the control group. Results of the surveys, however, differed significantly between the two groups. Pre- and post new church development surveys within the at-risk urban community complimented a community needs analysis by providing additional inputs that explain at-risk community concerns in their unique context.
Based on this work, it is concluded that the ministry strategy development analysis has the potential for determining, refining and directing ministry initiatives in support of new church development (NCD) and church redevelopment across a wide variety of demographic, psychographic and cultural contexts.
DEDICATION

This dissertation is primarily dedicated to the memory of my mother, Mr. Rosa B. Brooks. Thank you for your love and Christian witness. Thank you for never giving up on me in my formative years. Thank you for challenging me to be the very best person that I can be—particularly for encouraging me in times when I failed to measure up. It is in the memory of your spirit and your deeds of doing for those who could not do for themselves that this dissertation had its genesis.

I also dedicate this dissertation to my children, Felix, Christopher and Amanda. May the essence of the Christian spirit that lived in your grandmother live in me and that this same spirit resides in you and will be kept alive in your children.

I have come to believe that some things in life are mystery. Logic and reason will not answer the deeper meanings of life. One must take a leap of faith if one is to understand one of the big philosophical questions each of us is so challenged: What is our purpose for being here? Many people have been responsible for guiding and challenging me to seek the things that are above. I am aware that this process is ongoing; therefore, I also dedicate this dissertation to the many people who have influenced me and are continually engaging me and supporting our common goal of witnessing the reign of Christ in the world.

F. A. B., Jr.
ACKNOWLEDGEMENTS

The experience of writing this dissertation is far from being the work of this writer alone. I am deeply indebted to many people for their kindness, encouragement and friendships who have made this work possible.

To Anne S. McNutt who heard my call story, believed, and pointed the way. To Gerald D. Lord who listened and gave the way a context. To James H. Costen, who said that this day would come and issued the challenge for me to get started.

To my sister, Ruby B. McZier and my brother-in-law, Arthur McZier: I am thankful for your encouragement and support during the period that this document was in process. Your devotion to me and your interest in this work is reflective of our family’s emphasis on education and on committing one to making a worthwhile contribution to society.

To the people on the Westside of Chattanooga, Tennessee who are living in the hope that a new church will return to your community: It was by being an integral part of your community’s challenging realities that I was able to see that some human needs often take precedence over what the larger American society may take for granted. But you taught me that living in Christ matters most of all. In spite of the pain of rejections, deceptions, misunderstandings, alienations, racism, and marginalization that we experienced, we shared a mature love in Christ and a mutual love and respect for each other. We learned from each other and we witnessed the love of Christ to others.
To the members of Agape Mission Fellowship of the Presbyterian Church (USA):
You know what it means to love and be loved in return, but you also learned the joy of
loving when nothing is given in return. Thanks for inviting me into your hearts that
loved because God first loved us. I extend my most sincere thanks to you for teaching
me what it means to work within a beloved community.

To M. Bernice Hall of Atlanta, Georgia who sacrificially gave of her time, talent,
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my stay with Agape Mission Fellowship: Your contributions to the liturgy of Agape
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program.
To Ms. Cecelia Dixon whose stewardship and pastoral care of graduate students is underestimated, yet not undervalued by this grateful student.

To my dissertation committee: Thank you for seriously reviewing this work and giving special attention to the spirit of its message. It is in the spirit of the message that we can, with God’s help, reach out and into the hearts of those who need us and allow us to serve in God’s name and to God’s glory.
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CHAPTER I
INTRODUCTION

The development of the proposed new church development ministry strategy assessment model for use within at-risk African-American communities had its genesis while this writer was engaged in a church consulting assignment in 2002. At issue was a conflict between a church and residents within a community where the church was located. It was immediately apparent that the community and the church congregation had long changed their demographic profiles, but in opposite directions. The community had moved from hope to dope along with other at-risk pathologies. The church congregation, now residents of other more upwardly mobile communities, had long ago taken the hope train all the way to the suburbs and only ventured back into the old neighborhood on Sunday mornings in their SUVs giving thanks to God for their prosperity blessings, IRA accounts, and active retirement plans.

Earlier on in the consultation it became clear that conflict resolution was doubtful between the communities of the now and then. All the pain that fueled the original conflict from the local community’s viewpoint was still very real, raw, and unchanged. The voice of the congregation was deafening by its silence. The church was in denial. Although little hope for reconciliation between the community and the church was possible, the community was still asking for a church that they could identify with—one
that would bring a new birth of faith formation into a neighborhood that had no other local church options.

There is a story in this conflict and this story lies at the intersection of those people who stayed and those who moved on. Both voices yearn to be heard and both voices have merit, yet sometime ago a cultural distance developed between the two parties rendering each side mute to the language of the other. This writer believes that the story is in the silence that resulted. This silence demands a hearing, but who can hear when voices and ears have lost touch with each other? Perhaps, this is the problem that now undergirds the membership loss in the traditional American Protestant Christian church in general and the PC (USA) in particular. How can one draw near and become family when one has lost the context essential for identifying and communicating contextually in an effective and meaningful way?

It is generally accepted that race difference has it own silent voice, but race difference alone in not the critical criteria for forming and bonding into a dynamic and loving communion. If this were the case, the PC (USA), along with almost all other traditional American Protestant churches, would not be in decline because we are reminded of Dr. Martin L. King’s words: Sunday morning at 11:00 A. M. is [still] the most segregated hour in America. No, there is something more at work here. This study provides just one approach for coming to understand one of the dynamics that may be a causative factor for understanding why silent voices are silent. This writer is suggesting that some of the problems with the American Protestant Church’s declining appeal and thus, membership loss, may lie in the voice of silence that devalues the significance of cultural context in church redevelopment and new church development equations.
For the past few decades, traditional Protestant denominations have adopted several new church development (NCD) models that use the methods of such disciplines as sociology (survey research, census data gathering, and the use of municipal planning data) and marketing (psychographics and mediographics) specifically for identifying the middle class for church redevelopment and new church development initiatives, yet little to no attention has been directed toward the poor and at-risk communities. This is a voice of silence that speaks to exclusivity and thus, speaks to one of the problems of church membership decline.

In an in-house report, *Comparative Statistics 2006: Information about the membership, ministries, and finances of the Presbyterian Church (USA)*, data was presented showing the decline of some selected traditional American Protestant churches over the years 1965 to 2005. What is noticeably omitted are data that profiles traditional African-American denominations. With the exceptions of the Assemblies of God, the Church of the Nazarene, and the Southern Baptist Convention, all other selected traditional denominations recorded significant membership losses. Table 1 will delineate these findings:
Table 1
Membership Change in Traditional Protestant Denominations
1965-2005

<table>
<thead>
<tr>
<th>Denomination</th>
<th>% Growth</th>
<th>% Loss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assemblies of God</td>
<td>182%</td>
<td></td>
</tr>
<tr>
<td>Church of the Nazarene</td>
<td>84</td>
<td></td>
</tr>
<tr>
<td>Southern Baptist Convention</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>Evangelical Lutheran Church in America</td>
<td></td>
<td>15%</td>
</tr>
<tr>
<td>United Methodist Church</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>Reformed Church in America</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Episcopal Church</td>
<td></td>
<td>34</td>
</tr>
<tr>
<td>United Church of Christ</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td>Presbyterian Church (USA)</td>
<td></td>
<td>46</td>
</tr>
</tbody>
</table>

Even in the period from 1995-2005, the churches that showed membership gain continued to show membership gain and the churches that showed membership loss continued to show membership loss.\(^2\) Although only 3.4% of PC (USA) membership is African-American, these churches have also experienced the same declining membership patterns as the church at large.

These historical and contemporary data caused reflection and speculation within the walls of the PC (USA):

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\(^1\) Report compiled by the Hartford Institute for Religion Research as quoted in Comparative Statistics 2006: Information about the membership, ministers, and finances of the Presbyterian Church (USA); (Louisville: Research Services, Presbyterian Church (USA)), 4.

\(^2\) Ibid.
Presbyterians, who are confessionally committed to the realism of hard data, must recognize that other religious traditions are doing better in attracting new members. There is no simple answer about why other denominations seem to be making connections where we are not, but many have equated their growth to lively music, liturgical worship, and spiritual engagement. It is not a question of what Presbyterians are doing wrong, but rather what are others doing right. In your search for next steps, this annual Comparative Statistics of 2006 asks the old farmer’s question, among ourselves and with others, *What can we learn from what others are doing?* 

There is encouragement in the above question: What can we learn from what others are doing? Looking beyond oneself in the direction of the available knowledge bases in the ecumenical church and other disciplines outside of the church is a beginning toward seeking to break the voice of silence. It is generally perceived in the PC (USA) that church growth through new church developments proceeds at a more rapid rate than church growth in existing churches. If this adage has merit, then it is important to consider new church development activity as the poster child for church growth.

When the 208th General Assembly approved the resolution on Racial Ethnic Church Development and Redevelopment in 1996, this body did so with the understanding that the PC (USA) would establish 15 new racial ethnic churches per year for years beginning 1998-1999 and increase this number to at least 21 new churches for each of the years 2005-2110. This is an aggressive commitment, but one that does acknowledge and seeks to respond to the problem of low African-American presence in the PC (USA).

Whatever ministry strategy plans are developed, or whatever plans are in the process of being developed will need to carry a well conceived written signature commitment to drive a multi-leveled ministry plan. Since church redevelopment and new

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3 Ibid.
church development are traditionally considered to be mission activities in the PC (USA), this writer is advancing that we look at the *missio Dei* paradigm as a new direction for this mission activity. The concept of *missio Dei* makes it explicit that church mission is God’s mission and not a mission program created by the Church. The response of the Church to God’s mission is to be in obedience by implementing this mission under the guidance of Christ Jesus and the Holy Spirit. This response transforms the church from being a church with missions to becoming a missional church.

A missional vision of NCD is not a way to stem the tide of church membership loss, but a holistic vision for understanding and implementing the purpose of Christ’s calling of the Church with a focus on witnessing the Reign of God in the world. This understanding of mission is certainly congruent with the PC (USA) Constitution. It is through this vision that all people are invited to become part of the body of Christ. No one is excluded. When implemented in a manner that is compassionate, contextual, and liberating, the doors of the church are thus opened for receiving and including as fully participating members the poor, the disenfranchised, the homeless, and other at-risk peoples of the world.

It is often said that, in America, the rich are getting richer and the poor are getting poorer. Historical national census data supports this claim. The number of at-risk African Americans living in isolated communities is getting larger with fewer options available to adequately address this dilemma. Historically, the PC (USA) as a whole and the African-American churches in particular within the PC (USA) has not been receptive to this segment of the American population. It is not the purpose of this study to address this shortcoming, but it is noticeable by viewing the historical demographics of the
church. However, any growing segment of the American population that is not affiliated with a faith-based institution offers the PC (USA) an opportunity to make new disciples. New disciples translate into church growth.

Earlier, it was mentioned that one discernable voice of silence is that the church, by its unfamiliarity with the cultural nuances of at-risk African-American communities, is not capable of ministering to the real unmet needs of this community. How can one hear without the ears to hear? It is hoped that the new church development ministry strategy assessment model that is being put forth in this study does provide one way to generate meaningful information for becoming more acquainted with the needs of unique at-risk communities. With new information, the church can direct culturally focused ministries toward those who accept the invitation to Christian discipleship and to the glory of God.

It is also hoped that, by making use of such innovations as the proposed ministry strategy assessment model, the church can break the voice of silence by serving and forming a compassionate understanding with others who are different from us. In such a moment of servanthood, we will be in a better position to proclaim the gospel; shelter, nurture, and be in spiritual fellowship with the people of God; maintain divine worship; preserve the truth; promote social righteousness; and exhibit the Reign of Heaven to the world.4

If Protestant church membership decline is to reverse its long-term pattern, one thing is certain; a change in the strategies for church growth must take place. We will need to fully acknowledge the problem of declining church appeal, learn why the

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problem exists, and then develop contextually relevant, multi-tiered ministry strategy assessment plans based on the tenets of missio Dei that will diminish and ultimately reverse the trend of church membership decline.

The NCD ministry strategy assessment model that is being offered for consideration in this study does not compete with any former NCD model. This new model can only enhance what is presently in use. It is the judgment of this writer that church executives can learn much by focusing more ardently on the use of such knowledge bases as sociology, psychology, anthropology, communications, computer science, and marketing as we seek to meet church redevelopment and new church development challenges before us.

In Chapter I, the ministry context is discussed, which includes a treatment on the meaning of the phrase at-risk; reflections on realities that characterizes at-risk communities; a full demographic analysis of the Westside of Chattanooga, Tennessee including how residents in this particular ministry field compares with people in other Chattanooga communities, with members of the Westminster Presbyterian Church in Washington, D. C., with members of the Presbyterian Church (USA) and with the U. S. population as a whole.

The ministry issue and motivations for addressing the ministry issue are discussed in Chapter II. Given that only one church remains in this community of approximately 4,500 residents and given that almost half of the residents state that they are non-church affiliated, what can be done to encourage these residents to become part of a new church development initiative under the banner of the Presbyterian Church (USA).
Chapter III introduces the empirical research of Abraham Maslow and current new church development models used within the Presbyterian Church (USA). This chapter also provides a discussion of church mission based on the concept of *missio Dei* (God’s mission).

Chapter IV reviews the methodologies used in the pre- and post new church development community surveys that were conducted in addition to the methodology used in the new ministry strategy assessment model. Summaries of each survey and the new ministry strategy assessment model are presented, discussed, and summarized.

Chapter V provides overall conclusions reached in this study and offers recommendations for future work that can refine and expand the scope of this new ministry strategy development methodology presently being suggested.

**The Ministry Context**

The Presbyterian Church (USA) has been serving the Westside community of Chattanooga, Tennessee since 1890 as a faith-based ministry for worship, pastoral care and through operating a childcare facility called the Newton Childcare Development Center. In 1992, after the merger of two African-American Presbyterian churches, the resulting African-American Renaissance Presbyterian Church (USA) was formed and is still operating in this at-risk urban community on the original site.

**Defining At-Risk African-American Communities**

Since this paper focuses on an at-risk urban African-American community, it is helpful to identify how this term, at-risk, is used in this dissertation project. The term at-risk has come into popular usage in recent years and frequently is used with a pejorative
intuitive meaning. The term is used frequently in the literature to define individuals, children, families, communities or environments among other contexts.

Kristin A. Moore writing in the newsletter, *Child Trends*, contends that one should not view children themselves as being at-risk, but rather the environments in which children develop.\(^5\) According to Rak and Patterson, however, children are defined as at-risk with a variety of different indicators. These include limited reading proficiency, having experienced abuse or trauma, having a disability or illness, or having exhibited behavior problems.\(^6,7\)

Among the measures that are used, generally, to define at-risk communities are the following: high crime, high unemployment, poverty, parental low education levels, large family size, single parenthood, lack of home ownership, welfare dependence, and substance abuse across all age categories are at times attributed not only to communities but to families as well.

It is critical to note, however, that at-risk is a concept that reflects a chance or a probability. It does not imply certainty. Risk factors raise the chance of poor outcomes, while protective factors raise the chance of good outcomes.\(^8\) Although the focus of this


paper is on an at-risk urban community, it is not to be assumed that a poor outcome is inevitable. Declaring an at-risk status to the Westside community of Chattanooga, Tennessee defines the problem based on observations that are consistent with at-risk measures mentioned above. Nevertheless, once a problem is declared, or, defined, creative solutions can be applied according to the needs and context of the environment under study.

In John Water’s assessment, in at-risk communities,

Despair is ever present. Depression appears on the faces of a somewhat hopeless people. Despondency describes the mood. Crime is rampant. The murder rate is given just as casually as one gives the recent baseball scores of the local teams. Life expectancy is decreasing. The birth of a young male child is noted with the cynical remark “His chances of living into adulthood are only one in four.” Drugs are the byword. They are the key to economic survival, assuring social and economic status. Everywhere houses are boarded up. Burglar bars and elaborate security systems are commonplace. Trash and debris are ever-present. Babies are unattended. Teenage girls and their mothers are pregnant, often by the same man. There is the blast of the boom box broken only occasionally by the quick firing of an automatic weapon. Young girls are seen with a hopelessness on their faces, void of feeling, of caring—no concern, no sense of a future, no understanding of the past.9

This was the picture of the Westside community of Chattanooga, Tennessee. This is the place where ministry must start. This is the place where the church is challenged to reach out to an at-risk urban African-American community by helping people come to know the love of God and how God’s love, through the model of Christ Jesus and the guidance of the Holy Spirit, can transform their lives through the Christian experience.

Reflections On Significant Historical Realities That Characterize The Present Ministry In At-Risk Urban African-American Communities

Ministry must always be contextual. Ministry begins by listening (listening to the Holy Spirit), to the needs of the community and then responding (responding to the Holy Spirit and the community) in a manner that through focused deeds leads to community wholeness. Historically, this has been the strength of the historical Black Church.

The Black Church of the nineteenth century, despite its "client" relationship to White churches, was clearer about its identity than many of us are today. It knew itself to be God's judgment upon the inhumanity of racism. Its Blackness was, therefore, an expression of its sense of cultural vocation. By every measure it was an amazing institution. Led for the most part by illiterate preachers, many of whom were slaves or recently freedmen, poverty-stricken and oppressed by custom and law, this church converted thousands, stabilized family life, established insurance and burial societies, funded schools and colleges, commissioned missionaries to the far corners of the world, and ...developed community political education and action in behalf of civil rights, and provided the social, economic, political, and cultural base of the entire Black community in the United States.10

The masses of African-Americans today will only respond to programs of Christian evangelism and education that enhance their self-esteem, their personal advancement and their sense of solidarity with the universal struggle of submerged peoples to liberate themselves from bondage to the demonic powers that oppress them.11 Initiatives designed to reach African-Americans must be creative and fresh and not re-used mission and evangelism plans that have been used in other cultural contexts.

The ground we have in common with unbelievers [the unchurched] is not the Bible, but our common needs, hurts, and interests as human beings. You cannot start with a text, expecting the unchurched to be fascinated by it. You must first

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capture their attention, and then move them to the truth of God's word. By starting with a topic that interests the unchurched and then showing what the Bible says about it, you can grab their attention, disarm prejudices, and create an interest in the Bible wasn't there before.\(^\text{12}\)

It is the judgment of this writer that, for communities like the Westside of Chattanooga, Tennessee, immediate human needs must be attended to and trust in the ministry must be established before we are able to further the work of reaching people in at-risk urban African-American communities. At-risk is a characterization that fits this community because the community is plagued by the dynamics of poverty: low education levels, low family wealth, low job skills and attainment, high incidence of substance abuse, families predominately headed by females, low voter participation, no indigenous commercial enterprises, and no indigenous real estate ownership in the entire community. This is an urban community that is in need of understanding and patience if the tides of change are to roar onto its shores. As Robert C. Linthicum states,

To truly understand the condition of poverty today, one must understand how power is exercised in the city. Poverty is not so much the absence of goods as it is the absence of power—the capability of being able to change one’s situation. It is because one is already severely limited in what he or she can do to change one’s plight that one becomes impoverished. Marginalization, exploitation and oppression are not simply results of poverty, but its primary causes.\(^\text{13}\)

Reaching out to this at-risk urban community then is coming to know the subculture, the needs, the desires and aspirations of the ministry context. It is imperative to know the at-risk, as this knowledge drives the mission and ministry of the church.

People are important. Families are important. Reaching out to the Westside community


must reach into the deeper areas of people’s lives, so that healing can begin and wholeness can be restored. We must resist the temptation of succumbing to popular styles of being a church by using Sunday worship as the sole balm of salvation. We must see the prudence of preaching on sin and evil and, at the same time, take clear stands on social and economic justice.

Since God is in control and is omnipotent, omniscient and omnipresent, the church is strategically placed through providence to be God’s messengers wherever we are—for God’s purposes. No structural, geographic, social, political or economic walls can limit our presence as God’s messengers. This calls for a concept of a church without walls that is known and valued by what we do in response to God’s call on our lives as we live in harmony with our neighbors. We, as church, therefore, must look for ways for our faith to be relevant in our community without compromising our commitment to Christ Jesus. Using the church without walls concept within at-risk urban African-American communities, we can maximize the efficiency of our stewardship so that our financial resources will be directed toward ministry to people rather than being encumbered by buildings and other property debt streams.

**Demographics Of The Westside Community Of Chattanooga, Tennessee**

The Westside Community of Chattanooga, Tennessee, the ministry context, is a small track of land bound on the Tennessee River on the west, Martin Luther King, Jr. Boulevard on the north, Interstate 27 to the east and Carter Street to the east. While this area was once open to the downtown area of the city, it is now blocked from the city by the last development to take place in 2000: The City of Chattanooga built a Convention
Center across 11th Street and blocked this artery as a thoroughfare to the city rendering the Westside a closed community.

The Westside Community was once a thriving mixed-income African-American community. Many of the professional urban dwellers were educators, ministers, managers and engineers. The community was a stable, thriving community until the beginning of Urban Renewal in the late 1950s through the 1970s and the development of Interstate 24, Highway 27 and the City of Chattanooga’s Convention Center in later years. Each of these developments negatively affected the community resulting in an exodus of the middle class to the suburbs, construction of densely populated multi-family dwellings with a significant concentration of high-rise housing for seniors. Within a short period of time, those remaining in the community were all low-resource, low-wealth residents all living in rental, subsidized housing.¹⁴

The present Westside demographics can be summarized as follows:¹⁵

- 3,000 residents who live in government subsidized housing
- 8 rental, subsidized housing developments
- 1400 senior citizens that live in six senior high rise apartments
- 100 senior citizens who live in “project” apartments
- 800 children of which approximately 50% are preschool age
- 85% of the households are headed by a female
- 50% of the residents have incomes below $5,000
- 35% of the residents have incomes between $5,000-$9,999
- 15% of the residents have incomes between $10,000-$15,000
- $6,218 median family income


¹⁵ These data are drawn from Percept Group, Claritas/NDS, and Census Bureau 2004 updates and corrected for the target ministry area in this project.
• 37% high school graduates
• 75% African-American
• Extremely high stress factors indicating concerns about issues of safety, family, health, economics, and quality of life in general
• Very high receptivity to religious teachings and faith development, yet about half of the residents are not affiliated with any church in any significant way.

A Demographic Comparison Of Residents On The Westside Of Chattanooga, Tennessee With Other Selected Communities

The demographics of the Westside community of Chattanooga, Tennessee are significantly at variance with the demographics of members that attend the African-American Presbyterian Church (USA) located in the heart of the Westside community, the membership of the Westminster Presbyterian Church in Washington, DC, a control group,\(^{16}\) the membership of the Presbyterian Church (USA),\(^{17}\) and the United States population as a whole. Table 2 contrasts these populations.\(^{18}\)

\(^{16}\) The Westminster Presbyterian Church in Washington, DC was selected to represent a typical white church within the PC (USA) system and thus, serves as a control. It would be useful to design a survey project that compares African-American churches and white churches in the PC (USA) system on the variables used in this Phase III study. This indigenous needs assessment motif can be a useful tool in guiding NCD and church redevelopment efforts in the PC (USA) in general.

\(^{17}\) The PC (USA) membership data was compiled by Research Services, PC (USA) and represents PC (USA) membership demographics in the year 2000, so that data sets could be compared within the same time period.

<table>
<thead>
<tr>
<th>Demographic Variable</th>
<th>Westside Community Zip Code 37402</th>
<th>Living area of some Renaissance Members Zip Code 37411</th>
<th>Westminster Presbyterian Church Wash. DC Members Zip Code 20024</th>
<th>Total PC (USA) Membership</th>
<th>United States</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>4,302</td>
<td>17,778</td>
<td>11,795</td>
<td>2,585,971</td>
<td>281,421,906</td>
</tr>
<tr>
<td>Male</td>
<td>48.0%</td>
<td>46.2%</td>
<td>47.5%</td>
<td>39%</td>
<td>49.1%</td>
</tr>
<tr>
<td>Female</td>
<td>52.0%</td>
<td>53.8%</td>
<td>52.5%</td>
<td>61%</td>
<td>50.9%</td>
</tr>
<tr>
<td>Over 65 years</td>
<td>22.6%</td>
<td>14.7%</td>
<td>14.8%</td>
<td>43%</td>
<td>12.4%</td>
</tr>
<tr>
<td>African-American</td>
<td>59.5%</td>
<td>55.4%</td>
<td>64.9%</td>
<td>&lt;3%</td>
<td>12.3%</td>
</tr>
<tr>
<td>White</td>
<td>37.4%</td>
<td>41.5%</td>
<td>26.2%</td>
<td>97%</td>
<td>75.1%</td>
</tr>
<tr>
<td>Group quarters population</td>
<td>14.6%</td>
<td>0.9%</td>
<td>2.2%</td>
<td>NA**</td>
<td>2.8%</td>
</tr>
<tr>
<td>Average family size</td>
<td>2.71</td>
<td>2.91</td>
<td>2.72</td>
<td>2.6</td>
<td>2.59</td>
</tr>
<tr>
<td>Owner-occupied</td>
<td>0.8%</td>
<td>64.1%</td>
<td>33.6%</td>
<td>NA</td>
<td>66.2%</td>
</tr>
<tr>
<td>Renter-occupied</td>
<td>99.2%</td>
<td>35.9%</td>
<td>66.4%</td>
<td>NA</td>
<td>33.8%</td>
</tr>
<tr>
<td>High school graduate +</td>
<td>60.1%</td>
<td>82.1%</td>
<td>81.0%</td>
<td>38%</td>
<td>80.4%</td>
</tr>
<tr>
<td>Bachelor's degree +</td>
<td>15.0%</td>
<td>21.6%</td>
<td>49.2%</td>
<td>53%</td>
<td>24.4%</td>
</tr>
<tr>
<td>Female now married</td>
<td>11.0%</td>
<td>37.8%</td>
<td>17.9%</td>
<td>77%</td>
<td>56.7%</td>
</tr>
<tr>
<td>In labor force</td>
<td>38.1%</td>
<td>65.2%</td>
<td>64.0%</td>
<td>52%</td>
<td>63.9%</td>
</tr>
<tr>
<td>Median household income in 1999 dollars</td>
<td>$10,562</td>
<td>$33,782</td>
<td>$37,035</td>
<td>$61,000</td>
<td>$41,999</td>
</tr>
<tr>
<td>Families below poverty level</td>
<td>45.5%</td>
<td>11.6%</td>
<td>23.4%</td>
<td>NA**</td>
<td>9.2%</td>
</tr>
<tr>
<td>Individuals below poverty level</td>
<td>46.1%</td>
<td>14.0%</td>
<td>22.0%</td>
<td>NA**</td>
<td>12.4%</td>
</tr>
</tbody>
</table>


** Statistics for this variable are not collected by the PC (USA).
A cursory view of these data reveals the disparity between the total PC (USA) membership demographics and the demographic profile of the at-risk Westside community of Chattanooga, Tennessee where this study was conducted. What is even more revealing is the vast difference that exists between the demographic profiles of the at-risk community (Zip Code 37402) and the African Americans that attend the Renaissance Church in the Westside community, but who live in a middleclass community (Zip Code 37411) approximately four miles from the Westside.

After correcting for standard of living factors between Chattanooga, Tennessee and Washington, DC, even the profile of the African-American community where most members of the Renaissance Church live is more middle class than the Westminster Presbyterian Church area in Washington, DC that was used as a control group for the present study. It is clear that the people on the Westside of Chattanooga are not typical of all African Americans, in general, or, white Presbyterians in the PC (USA).

The Westside demographics also evidence the blight of poverty and disenfranchisement by the low income, low owner-occupied residences, low educational attainment, low median household income, low percentage of females who are married, and the high levels of families living below the poverty level. One can only speculate that the very high senior population (22.6%) and the high group-quarters data (14.6%) are due to the intentional placement of six government assisted senior multiple occupancy living units in the community. As such, on every demographic variable listed, the Westside community was significantly at variance with the total United States population demographics.
Additionally these comparative data highlight the distance between the PC (USA) demographic profile that is the norm for planning and developing new church developments and the stark reality of why a different NCD paradigm is vitally needed when considering new church developments in at-risk urban African-American communities. If location, location, location is the mantra when marketing real estate, then context, context, context is the mantra when considering new church development and redevelopment in at-risk urban African-American communities.

These statistics obviously points to a community that is challenged by many social, spiritual, educational and economic problems. To help ameliorate some of these problems, a community development corporation was formed and a management team was put in place. Out of this initiative, a well-structured program was implemented to address some of this community’s problems with laudable success. After acquiring seven years of experience with addressing social, educational, and economic problems, the management of the Westside Community Development Corporation thought that it was time to address the spiritual needs of the community.

**The Genesis Of A NCD On The Westside Of Chattanooga, Tennessee**

Since the Presbyterian Church (USA) had been represented in this community for over 100 years, it was suggested by the management of the Westside Community Development Corporation that a new church development initiative should be considered by the Presbyterian Church (USA) as a means of bringing about community spiritual formation. Although an African-American Presbyterian Church (USA) has always been in the community, the residents of the community were not responding to its ministry efforts. Overtime, experiences between the church and the community became estranged
to the extent that efforts toward mending broken community relations seemed unproductive. In spite of this difficult relationship, the Westside Community Development Corporation, a Presbyterian new church development consultant, and the Presbytery of East Tennessee—a regional judicatory of the national Presbyterian Church (USA)—decided to undertake a new church development initiative in the Westside community.

Aside from the internal community dynamics that existed within the Westside, external dynamics were at work in the community as well. Historical experiences of racism, segregation, social isolation, and general wholesale oppression of this at-risk urban community of mainly African Americans had deteriorated the personality of this community until it had affected the last stronghold—the community’s engagement with the Black church.

Historically, in an area where there was once a church on every corner, there are now just corners—corners that have changed, but with nothing owned by Black residents. New entrepreneurs have come into the community and are extracting what is left of the commercial and entrepreneurial potential of the community. What is mined by these new businesses, in turn, is taken downtown in big secure trucks to banks that serve the established business community of Chattanooga and the outlining residential community areas that are not populated primarily by African Americans. What indigenous commerce that is left in the Westside is relegated to a thriving enterprise of drugs, bootlegging and the occasional “candy lady,” homegrown convenience stores that children have no trouble finding hidden among the apartments within the housing development.
On the Westside of Chattanooga, the Black middle class exodus has come and gone. Further, the Black Church exodus has come and gone. Only the old African-American Presbyterian Church remains and in this church of rapidly declining membership where only two members reside in the Westside community. All of the other remaining members that once lived in the community have taken their upwardly mobile SUVs to the suburbs and return as conspicuous imports on Sunday mornings. In addition to historical racism, the Westside Community has also experienced classism, and, importantly, the classism of a rising Black middle class reflected by the exodus of this class from the community and the resulting loss of churches presently ministering to the community.

Left in the zoom of the mass exodus, the Westside residents are left without alternatives for spiritual formation. As a result, several generations have grown up without a spiritual outlet and spiritual leadership in their midst. Without adequate means of transportation, most residents are without options for seeking spiritual fulfillment and nurture. The Westside Community is a community that is spiritually malnourished; yet, through the will of a persistent few that have maintained hope, there is a willingness to believe that God is not finished with this community and that a new church can still rise out of this at-risk scenario. As stated earlier, the definition of at-risk communities still reflects the hope, the possibility for change, and the possibility for transformation. Strikingly, as we shall see, the community retains a positive image of the Presbytery of East Tennessee because of the continued community benefit provided by the Newton Child Development Center attached to the Renaissance Presbyterian Church—the only African-American church located in the community.
CHAPTER II

THE MINISTRY ISSUE

The ministry issue in the Westside community of Chattanooga, Tennessee is complex. One could have forged ahead in several directions with a variety of ministry plans, but one must confine one's work to focused objectives and anticipated outcomes. At the bottom of this ministry issue is the need to respond to the Great Commission of Matthew 28:18ff., which calls for making disciples of people who live in this community. The ministry question, therefore, is how to proclaim and embody the gospel of Jesus Christ in this setting in a manner that respects the indigenous culture and that conforms with new church initiatives under the banner of the Presbyterian Church (USA).

Given that only one church remains in this community of approximately 4,500 residents, and, given that many of these residents are non-church affiliated, there is ample population from which to build a new faith-based community without the thought of completing with other churches for a share of their present membership. While we may not want to express these truths regarding new church development in marketing terms, it is a reality that has to be considered in any new church development or church redevelopment project.

Some churches do come into the Westside Community and bus residents out. This practice, however, does not appear to present a challenge to a new church development, since so few people are bussed out of the community. To a great extent, a new church
development initiative in the Westside Community would have an ample population of non-church affiliated people from which to make disciples.

**Motivation For Addressing The Ministry Issue**

The motivation for addressing this ministry issue is heavily influenced by who the writer is and the model of ministry that lives within him. This model of ministry is heavily steeped in the context of shepherding and activism where ministers are primarily referred to as pastors. When people needed clothes, when their food ran out, or when parents needed a good word for securing a job, or they needed a way to get to work, or parents were fighting, or people were just afraid, or overwhelmed over issues of racism, they called their pastor. Their pastor was a problem solver. Their pastor spoke up for them. Their pastor took risks for their wellbeing. The pastor focused on their needs. Their pastor helped them feel better about themselves. As Luke reports on Jesus, this pastoral model is outlined in Jesus’ synagogue sermon: The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.¹ Moreover, this view of ministry is deeply rooted in the Wisdom tradition of the Hebrew Bible as stated in Proverbs 31,

> Give strong drink to one who is perishing, and wine to those in bitter distress; let them drink and forget their poverty, and remember their misery no more. Speak out for those who cannot speak, for the rights of all the destitute. Speak out, judge righteously, defend the rights of the poor and needy.²

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² Prov. 31:6-9 (NRSV).
In the context of an activist shepherd, one can readily talk about ministry as occurring in places other than church buildings. The streets are but extensions of the church if one follows the biblical mandate to make disciples. Life is in the church and life is in our homes, in the streets, in the juke joints, in the pool halls and in the halls of our government. How can the church and the streets and government be separated if they are all significant life centers? As Ronal Nored states,

After two years of serving as Bethel’s pastor [sic., Bethel AME Church; Ensley, Birmingham, Alabama], it became more and more difficult for me to pray and preach sermons—sermons about a God who sent His messengers and Messiah out into the world to preach good news to the poor, to clothe, to feed, to bring hope and salvation, to set the prisoners free, and to rebuild ruined places—when all around our very own church were people who were ill-clothed, hungry, full of despair, and living in third-world conditions. Bethel could not be true to the gospel message we preached, not the faith we claimed to possess, if we failed to act out our faith in practical and relevant ways.3

This transformation of Ronald Nored understanding of ministry appears to be part of the revelation of seeing God through the needs of a troubled community. This transformation is also witnessed in Nored’s view of the challenge to take the message of God outside the walls of the church and into the surrounding community rather than allowing the church to become dysfunctional by being preoccupied with the fate of the worshiping church and the church edifice. In his view, as in mine,

We began to hear God speaking to us through the suffering of his abandoned community. God challenged us to step outside the doors of our church and to look past our preoccupation with survival and success. It became our calling to embrace our neighbors who lived in crumbling homes all around the church, to bring tangible signs of hope in a neighborhood filled with despair.4

3 Ronald E. Nored, Sr., Reweaving The Fabric (Montgomery: Black Belt Press, 1999), 23.

4 Ibid.
This writer is convinced that when the church is involved in God’s mission (*missio Dei*), then God is present and at work for the common good. It is in this context that I find the motivation for undertaking this ministry project.

This writer entered the Doctorate of Ministry program at the Interdenominational Theological Center with the express purpose of learning more about ministry beyond the preparation that was received at the Masters of Divinity level. It is very clear, as the Doctor of Ministry Handbook of the ITC states, that formal college and theological seminary studies, in and of themselves, cannot furnish enough preparation for a pastor in the contemporary world. As soon as a pastor is ordained she/he must begin a life-long program of continuing learning to keep abreast of a changing world and find new ways to relate God’s eternal truth to ever changing human needs.⁵

As a Presbyterian minister of the Word and Sacrament, this writer is also influenced by Reformed theology, “which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.”⁶ Upon reflection on the meaning of serving as a conduit in the transformation of society, one is enjoined to seek ways of becoming a more effective minister. In other words, how can a servant of God come to know more and to do more for the people of God? How can one initiate responsible and meaningful change in a contextualized ministry and, in this transformation, be responsibly and meaningfully changed in the process? As such, this dissertation project is directed toward at-risk urban people in a

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socially disadvantaged African-American community of Chattanooga, Tennessee as a ministry focused on social and spiritual transformation.

By addressing this ministry issue, it is hoped that one can make a contribution to the Westside Community of Chattanooga, Tennessee and also witness God’s inclusive love to the Church Universal. This concept encourages the Church to follow Jesus’ enjoining words and respond to the Great Commission in Matthew 28:18ff. This writer further seeks remedies for reaching at-risk urban African-American communities by following the teachings of Jesus in Luke 4:18-19.
CHAPTER III

PREVIOUS EFFORTS TO ADDRESS THE MINISTRY ISSUE

This chapter provides some highlights on how NCD among urban at-risk communities have been undertaken in the past. While this chapter is focused on a NCD program for an at-risk urban African-American community of residents of the Westside Community of Chattanooga, Tennessee, and, carried out with a focus on Presbyterian NCD models, its observations and strategies are applicable to other at-risk urban African-American communities and to the planning and strategies of other mainline Protestant Churches. As such, this chapter introduces the empirical research of Abraham Maslow and new church development models within the Presbyterian Church (USA).

Empirical Research Of Abraham Maslow

Maslow’s hierarchy of needs is well known, highly regarded and widely adopted as a model in psychology, education and human resource management. Although it has an immediate impact as a clear and almost self-evident truth, and is often quoted, it has seldom been applied beyond a basic psychological model. It can be adapted, however, into a sociological classification of religion and religious motives.¹ It is in the creative use of Maslow’s hierarchy of needs categories that application can be made by identifying needs in a ministry setting that can guide the context of the gospel message

and the scope of ministry programs in new church development initiatives directed toward at-risk populations in urban African-American communities.

In 1943 Maslow issued the genesis of his groundbreaking work on motivation entitled *A Theory of Human Motivation*. In this work, Maslow summarized his various motivation propositions in a series of 13 conclusions that were presented in a previous paper entitled *A Preface to Motivation Theory*. His basic proposition was that the integrated wholeness of an organism must be one of the foundation stones of motivation.

Our first proposition states that the individual is an integrated, organized whole. This theoretical statement is usually accepted piously enough by psychologists, who then often proceed calmly to ignore it in their actual experiments. That it is an experimental reality as well as a theoretical one must be realized before sound experimentation and sound motivation theory are possible. In motivation theory this proposition means many specific things. For instance, it means the whole individual is motivated rather than just a part of him. In good theory there is no such entity as a need of the stomach or mouth, or a genital need. There is only a need of the individual. It is John Smith who wants food, not John Smith’s stomach. Furthermore satisfaction comes to the whole individual and not just to a part of him. Food satisfies John Smith’s hunger and not his stomach’s hunger.

Maslow then rejected the commonly held opinion that the hunger drive (or any other physiological drive) was the centering point or model for a definitive theory of motivation. Maslow proposed that

Human needs arrange themselves in hierarchies of prepotency. This is to say, the appearance of one need usually rests on the prior satisfaction of another, more pre-potent need. Man is a perpetually wanting animal. Also no need or drive can

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be treated as if it were isolated or discrete; every drive is related to the state of satisfaction or dissatisfaction of other drives.  

With this assertion, Maslow introduced the basic elements of what has come to be known as the hierarchy of needs that were formally introduced in 1954 in his book, *Motivation and Personality.*

Maslow originally stated that there are five basic levels of human needs. These needs are physiological, safety and security, love and belonging, esteem (internal and external), and self-actualization. In *Motivation and Personality,* however, he introduced two additional need concepts, which were placed below self-actualization and above esteem needs. These were cognitive and aesthetic needs. Cognitive needs were defined as the desire to know, to understand, to increase one’s intelligence, to explore, and to discover and create a better environment for living.

Acquiring knowledge and systematizing the universe have been considered as, in part, techniques for the achievements of basic safety in the world, or for the intelligent man, expressions of self-actualization. Also freedom of inquiry and expression has been discussed as preconditions of satisfactions of the basic needs.

The aesthetic need was defined as the need to be in the presence of beauty, beautiful imagery and other aesthetically pleasing experiences that life can offer.

I have attempted to study this phenomenon on a clinical-personological basis with selected individuals, and have at least convinced myself that in some individuals there is truly basic aesthetic need. They get sick (in special ways) from ugliness,

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5 Ibid., 370.


7 Ibid., 94.
and are cured by beautiful surroundings; they \textit{crave} actively, and their cravings can be satisfied only by beauty.\textsuperscript{8}

Maslow postulated that the original five basic needs were regulated in the human by the process of homeostasis, which refers to the body’s ability for regulating itself to maintain a healthy equilibrium.\textsuperscript{9} Accepting that man is a perpetually wanting animal, humans are always in search of some of their unmet needs, but a want that is satisfied is no longer a want. The organism is dominated and its behavior organized only by unsatisfied needs. If hunger is satisfied, it becomes unimportant in the current dynamics of the individual.\textsuperscript{10}

In a 1971 book published after his death, \textit{The Farther Reaches of Human Nature},\textsuperscript{11} Maslow adds transcendence to the hierarchy of needs to be placed on the pyramid above self-actualization. Transcendence was seen as a need to connect to something beyond the ego, or to help others find self-fulfillment and realize their potential.

Other descriptors have been given to Maslow’s hierarchy of needs categories over the years. These descriptions have added options for expanding the scope of need categories to address additional practical applications.

George Norwood proposes that Maslow’s hierarchy can be used to describe the kinds of information that individuals seek at different levels. For example, individuals at the lowest level seek coping information in order to meet their basic needs. Information that is not directly connected to helping a person meet his or

\textsuperscript{8} Ibid., 97.

\textsuperscript{9} Abraham Maslow, “A Theory Human Motivation,” 372.

\textsuperscript{10} Ibid., 375.

her needs in a very short time span is simply left unattended. Individuals at the safety level need helping information. They seek to be assisted in seeing how they can be safe and secure. Enlightening information is sought by individuals seeking to meet their belongingness needs. Quite often this can be found in books or other materials on relationship development. Empowering information is sought by people at the esteem level. They are looking for information on how their ego can be developed. Finally, people in the growth levels of cognitive, aesthetic, and self-actualization seek edifying information. While Norwood does not specifically address the level of transcendence, I believe it is safe to say that individuals at this state would seek information on how to connect to something beyond themselves, or how others can be edified.  

Elizabeth Puttick is one of the few investigators who look at the hierarchy of needs relative to faith-based applications. In her work, *Women in New Religions*, Puttick uses Maslow’s hierarchy of needs categories to differentiate how women gravitate to new religious movements based on their personal needs. For example, Puttick renamed the physiological category of Maslow the survival category because to experience a void at this level of needs—food, clothing and shelter—would place people in extreme states of emergency. At this level of need, even gender issues have low priority. In societies and human groups where survival is continually under threat by famine and other hazards, religions such as fertility cults will focus predominantly on these needs. When she speaks of safety needs as applied to religions, she says what is at stake is not so much the literal threat of attack as a perceived threat, usually in a non-physical or supernatural

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13 Elizabeth Puttick, 235-236.
form. The danger may be perceived in secular or spiritual terms, as arising from the breakdown of society and its institutions.\textsuperscript{14}

To sum up the historical hierarchy of needs continuum during the time of Maslow, we would have to integrate the work in his three major books, \textit{Motivation and Personality} (1954), \textit{Toward a Psychology of Being} (1962) and \textit{Farther Reaches of Human Nature} (1971). This summary may result in eight needs categories which can be summarized as physiological, safety/security, love/belonging, esteem (internal/eternal), cognitive, aesthetic, self-actualization, and self-transcendence.

Although the additional needs categories were added to Maslow’s original five categories, the present research focuses only on the original five categories of human needs that Maslow advanced in his original 1943 paper, \textit{The Theory of Human Motivation}, and was further elaborated in his work \textit{Motivation and Personality}. The following provides a descriptive commentary of these five categories taken primarily from the latter text.

\textbf{I. Physiological Needs:}

The needs that are usually taken as the starting point for motivation theory are the so-called physiological drives.\textsuperscript{15} These are the needs we have for oxygen, water, food, sunshine, vitamins and minerals. This need level also includes the requirement to maintain our body temperature, our need for exercise, sleep, and our need for sex among others. As Maslow states,

\textsuperscript{14} Ibid., 236.

\textsuperscript{15} Abraham Maslow, \textit{Motivation and Personality}, 80.
If all the needs are unsatisfied, and the organism is then dominated by the physiological needs, all other needs may become simply nonexistent or be pushed into the background. It is then fair to characterize the whole organism by saying simply that it is hungry, for consciousness is almost entirely determined by the one purpose of satisfying hunger.

Another peculiar characteristic of the human organism when it is dominated by a certain need is that the whole philosophy of the future tends also to change. For our chronically and extremely hungry man, Utopia can be defined simply as a place where there is plenty of food.\(^6\)

II. Safety and Security Needs:

According to Maslow:

The healthy, normal, fortunate adult in our culture is largely satisfied in his safety needs. The peaceful, smoothly running, good society ordinarily makes its members feel safe enough from wild animals, extremes of temperature, criminal assault, murder, tyranny, etc. Therefore, in a very real sense, he no longer has any safety needs as active motivators. Just as a sated man no longer feels hungry, a safe man no longer feels endangered. If we wish to see these needs directly and clearly we must turn to neurotic or near-neurotic individuals, and to the economic and social underdogs. In between these extremes, we can perceive the expressions of safety needs only in such phenomena as, for instance, the common preference for a job with tenure and protection, the desire for a savings account, and for insurance of various kinds (medical, dental, unemployment, disability, old age).\(^7\)

Otherwise the need for safety is seen as an active and dominant mobilizer of the organism’s resources only in emergencies, e.g., war, disease, natural catastrophes, crime waves, societal disorganization, neurosis, brain injury, chronically bad situations.\(^8\)

What is assuring about the potential of using Maslow’s needs theory in this research is that the unique characteristics in each need category does not have to apply to all populations statically. Maslow’s descriptions for safety/security needs, for example

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\(^6\) Ibid., 82.

\(^7\) Ibid., 87.

\(^8\) Ibid., 88.
would not necessarily match the criteria for safety/security for the at-risk urban community that is the focus of this study and other African-American communities. The at-risk community involved in this study, as all communities, nonetheless, does have safety-security needs. Simply stated, what is a pressing need in one context may not be a pressing need in another, but all needs are present in all contexts. This will come up frequently in this present work and points to the importance of context in determining unmet needs within population groups. More will be said about this later in Chapter V.

III. Social and Belonging Needs:

No one is untouched by a sense of love and belonging. Maslow sees these needs as a human calling out, “I’m lonely.” This is an affirmation to the adage that everybody needs somebody. We have a need to be social and intimate within and external to the family unit. We want to belong to someone and to some group dynamic in a meaningful experience within the context of our culture and within the society as a whole.

If both the physiological and the safety needs are fairly well gratified, there will emerge the love and affection and belongingness needs, and the whole cycle already described will repeat itself with this new center. Now the person will feel keenly, as never before, the absence of friends, or a sweetheart, or a wife, or children. He will hunger for affectionate relations with people in general, namely, for a place in his group, and he will strive with great intensity to achieve this goal. He will want to attain such a place more than anything else in the world and may even forget that once, when he was hungry, he sneered at love as unreal or unnecessary or unimportant.

In our society the thwarting of these needs is the most commonly found core in cases of maladjustment and more severe psychopathology... Also not to be overlooked is the fact that the love needs involve both giving and receiving love.\(^{19}\)

IV. Esteem Needs:

\(^{19}\) Ibid., 89-90.
This need level characterizes our need for self-esteem—our sense of confidence and satisfaction in ourselves and our need for the esteem of others.

Self-esteem, according to Maslow, has two versions—higher and lower needs—sometimes referred to as internal and external needs. The lower/external need is the desire for strength, for achievement, for adequacy, for mastery and competence, for confidence in the face of the world, and for independence and freedom. The higher/internal needs seek a positive reputation or prestige (defining it as respect or esteem from other people), status, dominance, recognition, attention, importance, or appreciation.20

Satisfaction of the self-esteem needs leads to feelings of self-confidence, worth, strength, capability, and adequacy, of being useful and necessary in the world. But thwarting of these needs produces feelings of inferiority, or weakness, and of helplessness. These feelings in turn give rise to either basic discouragement or else compensatory or neurotic trends.21

Up to this point, we have characterized each category separately but one can also formalize the categories into two groups. According to Maslow, the first four levels of needs as presented to this point are collectively called deficit needs, or D-needs.

Deficit needs are so characterized because if one goes lacking in any one of these need areas, one will give immediate attention to resolving the need. But if one reaches satisfaction in the first four levels of needs, one becomes satisfied and ceases to be motivated, that is, until something triggers a new need experience. Maslow argues that it is important to note that we move back and forth within the four deficit need states as we

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20 Ibid., 90.

21 Ibid., 91.
perceive a need. This works very much like a thermostat in our homes. When we need heat, we move the thermostat up a little. When we feel too warm, we turn the thermostat down a little, or, turn on the air conditioner. We are being motivated to adjust our behavior patterns to the deficit needs we are experiencing.

V. Self-actualization:

The fifth need state of Maslow is identified as the state of self-actualization. The needs noted here are regarded as being needs or B-needs. B-needs operate differently from D-needs. The needs that characterize this level have to do with growth motivation. One can say that, once this level of needs is engaged, they continue to be engaged. At this fifth level, rather than fulfilling a need and moving on to another: need level, once the self-actualization need is established we seem to want continuous fulfillment so that we can become the very best that we can be. For people who reach this level, ends do not necessarily justify the means. In fact, the means could very well be ends in themselves at this level of the hierarchy. That is, the journey toward a solution is often more important than the end itself. In this sense, personal needs at the level of self-actualization centers on such values as truth, goodness, beauty, justice and wholeness.

Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what he is fitted for. A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be, he must be.

The specific form that these needs will take will of course vary greatly from person to person. In one individual it may take the form of the desire to be an ideal mother, in another it may be expressed athletically, and in still another it may be expressed in painting pictures or in inventions.
The clear emergence of these needs usually rests upon prior satisfaction of the physiological, safety, love and esteem needs.²²

The use of Maslow’s research as a tool for conducting needs assessments among at-risk urban African Americans in this project was not to signal advocacy for, or, to enter into a polemic on his hierarchy of human needs theory and its theoretical extensions. Using the hierarchy of needs categories, rather, was seen as affording one an opportunity, if used creatively, to better understand and categorize the unmet needs of at-risk urban African Americans living in a community where a potential new church development project was under consideration. The use of the model, therefore, was heuristic—not normative. By using Maslow’s needs categories to identify community unmet needs, however, one can begin to craft the type of ministries, strategies and programs that would address unmet community needs in the indigenous context of at-risk urban African-American communities while simultaneously being faithful to the gospel of Jesus Christ and to the historic Reformed tradition of the PC (USA).

**Theological And Pastoral Approaches To NCD**

Decreasing membership and involvement in African-American churches in general has closely followed the decline of churches in the overall PC (USA) church body, but declining African-American churches was recognized by the church as critical and highlighted at the 208th General Assembly in 1996. At this annual assembly a resolution was approved on *Racial Ethnic Church Development and Redevelopment*, pointing out that only 4.7% of membership of the Presbyterian Church (USA) is racially...

²² Ibid., 91-92.
ethnic while racial ethnic persons account for more than 20% of the population of the United States.

During the same assembly, the denomination affirmed the goal of increasing the racial ethnic membership to 10% by year 2005 and 20% by 2010. The Racial Ethnic/Immigrant Evangelism Church Growth Strategy was approved at the 210th General Assembly (1998) in Charlotte, NC. By adopting this report, the church committed itself to increasing these statistics in a number of ways; namely to:

- Establish 15 new racial ethnic churches per year for years beginning with 1998-1999 and increase this number to at least 21 new churches for each of the years 2005-2010.

- Establish 6 new immigrant congregations for years 1990-2000, increasing to 7 each year from 2001 to 2004, then increasing to 10 per year.

- Support new models for reaching racial ethnic communities. Koreans, Asians, Hispanics and other groups have been very successful in establishing Bible Study Fellowships to reach new people with the gospel. In partnership with governing bodies establish 10 Bible study fellowships per year between 1999-2003.

In the attempt to put this commitment into action, several papers were issued by the PC (USA) in 2001 under the umbrella, Living the Vision, which outlined methods for addressing new church development and redevelopment in the PC (USA). Two of these works are significant in addition to a paper by Chuck Denison entitled, Connectional

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23 The General Assembly Council, upon recommendation of its National Ministries Division, recommended that the 210th General Assembly (1998) concur with the request that the Report of the Comprehensive Strategy for Ministry with Hispanics be presented to the 212th General Assembly (2000) rather than the 211th General Assembly (1999). The vote on this recommendation was unanimous.

24 (PC (USA), Racial Ethnic Clergy Recruitment, Presbyterian Distribution Services (PDS) # 7221504001, 2001, 2).
Church Development: A Presbytery Handbook for Creating New Churches. Of these, Living the Vision: New Church Development edited by Susan Snedeker-Meier sets the direction for modeling overall new church development within the PC (USA). This work identifies the visions, convictions and models that are used by the national church to support new church development within the PC (USA) in the 21st century.

In Living the Vision: New Church Development, Susan Snedeker-Meier justifies why NCD is a priority in the Presbyterian Church. In this work, the affirmation is made that “starting new churches is a way of being faithful to God that we trace back to the missionary journeys of the Apostle Paul, who preached to people according to their needs and context for understanding the gospel,” and the document concludes that new church development is not about numerical success, but about faithfulness to the Living God. As a means of supporting NCD initiatives, mission programs grants were also made available.

Start-up money, referred to in the PC (USA) as a Mission Program Grant, is often available through a partnership that includes the presbytery, synod, General Assembly and the new congregation. New congregations will not be dependent upon this assistance indefinitely, so the pastor’s salary and program requirements should be planned for funding level that can be sustained by the congregation within three to 10 years.


27 Ibid., 6.

28 Ibid., 8.

29 Ibid., 11.
While nine models of new church development (NCD) are listed and described in Snedeker-Meier’s *Living the Vision*, on a strategic and tactical level, I argue that this work differentiates only three cohorts of NCD. These cohorts are: the Discriminate Demographic Models, the Church Planting Models and the Experimental Models. For purposes of this paper, therefore, the nine PC (USA) NCD models are clustered and labeled as follows:

**Discriminate Demographic Models:**  Geographic, Magnet, Ethnic or New Immigrant Congregations, New Church by Adoption, Generational and Multi-Cultural.

**Church Planting:**  Planting Church

**Experimental Fellowships:**  Experimental Fellowships and Satellite Congregations

A description and discussion of these models follows:

The Discriminate Demographical PC (USA) NCD Models

The Geographical Model:

This approach is site-specific and focuses on the diverse needs of a particular geographical area. The mission, ministry and vision of the congregation are determined, in part, by who lives in the region. Such issues as visibility, access, affordability, zoning, availability of land and traffic patterns determine the location of a new church. In some parts of the United States, this model is very familiar. A church may be developed when new housing brings residents to a new part of the country or region. One example in Michigan is the Tawas Area Presbyterian Church that began with people moving to a recreational area along the coast of Lake Huron.  

The Magnet Model

People come to a magnet church from beyond a neighborhood or region in

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order to participate in a particular kind of ministry. People will travel longer distances when a congregation's ministry encourages particular faith commitments. The mission might be to provide care, support and nurture for young women with children or develop outreach programs aimed at the needs of one generation or another.\(^\text{31}\)

The Ethnic or New Immigrant Congregation Model

This model is a form of the magnet congregation. Traditional ethnic congregations are identified either by the language they speak or the cultural group they attract. Ethnic congregations provide a sense of being “at home.” Often appealing to first or second-generation immigrants, the church attempts to identify and befriend groups within the bounds of a presbytery who have not been reached before.\(^\text{32}\)

The New Church by Adoption Model

This model often exists where immigrant groups have foundations in the historic Presbyterian presence in their homelands. A fellowship begins without the assistance of presbytery. They may have a pastor who has been meeting with the fellowship, and sometimes the group has been worshiping for several months or years before they seek a relationship with the PC (USA). Such an opportunity requires a relationship of openness and flexibility. Interest in forming a Presbyterian NCD may be initiated by the fellowship, the pastor or the presbytery. Many of these fellowships are not seeking financial aid, nor are they all intended to grow very large. The purpose of a fellowship may be to serve unmet needs in a particular time and place.\(^\text{33}\)

The Generational Church Model

A generational church concentrates its ministry on people born during particular years.

Although a generational church may include people of all ages, music and worship are planned to appeal to a particular group. Some congregations might highlight ministry with retired people. The flow of his type of ministry would reach out to those who have time and disposable income typical of newly retired

\(^{31}\) Ibid, 14.

\(^{32}\) Ibid, 14-15.

\(^{33}\) Ibid, 15.
persons. Programs might focus upon discernment of spiritual gifts, health issues or ministries that bring people together in community.\textsuperscript{34}

The Multi-Cultural Church Model

The multi-cultural church incorporates the cultures of a diverse community into the worship and leadership life of the congregation. A variety of language, music, modes or worship and avenues for witness characterize congregations whose ministry deliberately reflects cultural diversity.\textsuperscript{35}

The Church Planting PC (USA) NCD Model

The Planting Church Model

This type of ministry is about intentional development of a new church by an existing congregation. The planting church may provide space for new fellowships until they are large enough to find a place of their won. The style of ministry is popular among urban churches that desire to start Korean, Hispanic or Brazilian ministries, for example. A planting church may also provide people for a new congregation. This may occur when a significant number of their own members who drive long distances to church would welcome a ministry closer to where they live.\textsuperscript{36}

The Experimental PC (USA) NCD Models

Experimental Fellowship Model

Once a month at the Barnes and Noble bookstore in Bloomington, Illinois, Susan Baller-Shepard, Minister Member-At-Large of the Presbytery of Great Rivers, meets with an interfaith group to discuss spirituality or a book they have chosen. The bookstore provides the meeting space, a coffee shop, advertising and a 20 percent discount on the book being studied. The group has read books such as, \textit{Care of the Soul}, by Thomas Moore and \textit{Everyday Simplicity: A Practical Guide for Spiritual Growth} by Joyce Rupp.

Several from the group have been volunteering to prepare a meal once a month at the Safe Harbor Homeless Shelter. Others get together for dinner prior to the book study. Joys and concerns are shared by way of e-mail throughout the month.

\textsuperscript{34} Ibid, 16-17.

\textsuperscript{35} Ibid, 17.

\textsuperscript{36} Ibid, 16.
They do not call themselves a New Church Development, but most of the elements are present. 37

The Satellite Congregation Model

In this model, one congregation meets in more than one physical location in order to accomplish ministry and outreach. Some satellite congregations are the result of a deliberate plan to redevelop and reach out to a new group of people not previously included in the particular congregation. 38

Chuck Denison in his work, Connectional Church Development: A Presbytery Handbook for Creating New Churches, provides a brief history of PC (USA) NCD and reflects on the various models that have been successful and those that were not. His description of NCD models used in the PC (USA) is very similar to the models described by Snedeker-Mier in Living the Vision, although different labels are applied to the clusters he developed. Denison’s views signaled what can be considered a more explicit proclamation that NCD in the PC (USA) needs to move toward creating new church developments based on needs emanating from indigenous contexts. In his judgment,

Today’s denominational headquarters are, for the most part, anachronistic tributes to centralization. The emerging church won’t work like that—the culture itself won’t work like that. The new movements will be sleek and simple. They will be decentralized by necessity. They will be funded locally. Their core values will be determined and articulated locally, individually and indigenously. No longer will there be a single monolithic structure able to speak for or represent “The Presbyterians.” There simply is no shared center from which to speak. We will see instead a variety of evolving partnerships and coalitions, focused on results, sharing vision, leadership and resources. New churches created will be wildly diverse, reflecting the rich diversity of our culture. Worship will be “indigenous,” that is, it will make sense to the people who are doing it. 39

37 Ibid, 18.

38 Ibid, 18.

This concept of viewing NCD vision and mission from the point of an indigenous need comes closest to complying with the historic Reformed/Presbyterian understanding of *missio Dei* and opens the door for the PC (USA) to fully witness to *The Racial Ethnic/Immigrant Evangelism Church Growth Strategy* that was approved by the 210th General Assembly in 1998.

The general vision and methodological components used in the above PC (USA) NCD models can be summarized and particularized in the 2003 revised *New Church Development Guidelines of the Foothills Presbytery PC (USA)*. This statement follows:

Foothills Presbytery
Policy Statement On The Location Of New Churches

Because the opportunity to begin new congregations is so great and because the resources of the Presbytery are limited, we will adhere to these guidelines in establishing new congregations in Foothills Presbytery.

1. We will attempt to establish new congregations in those places that will spread the congregations geographically in the Presbytery while at the same time taking into account the population density of the different parts of the Presbytery.

2. We will ordinarily begin congregations that we believe will reach at least 500 members by the time they are 20 years old, but we recognize that there may be special situations in which congregations need to be started that will be smaller. Potential should exist for the NCD to grow to 400 in five to ten years.

3. We will attempt to be responsive to the need to begin racial ethnic congregations in the Presbytery.

4. We will secure the cooperation of nearby churches.

5. We will ideally locate new churches at least four miles from an existing PC (USA) church. If located closer, we would secure support from the neighboring church.

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40 Foothills Presbytery PC (USA), *New Church Development Guidelines* (Simpsonville, SC: Foothills Presbytery PC (USA), 2003).
Guidance for selecting locations/property for new churches also comes from the following:

1. Demographic studies of the six counties of the Presbytery.
2. Recommendations from our congregations.
3. Growth projections from county offices.
4. Requests from Presbyterians living in a newly developing area.
5. Newspaper and media coverage of newly developing areas.
6. NCD Team tours of areas to see housing and other developments.

Contemporary with Snedeker-Miers' and Church Denison's work on new church development, another work in the PC (USA) series of Living the Vision reflected on new church development and redevelopment in an anthology written by the Black Congregational Enhancement Office aimed at African-American congregations under the title, Living The Vision: Health, Vitality, and Growth in African-American Congregations. In this work, several authors reflected on various aspects of health and growth in African-American churches. Perhaps the closest concept for new church development that can be directed toward at-risk urban African-American communities comes in this work. In this anthology, Rev. Kermit E. Overton states, "The mission activity of the churches, for the most part, is determined by assessing the needs of the community." Similarly, Rev. Mark Lomax states, "The African-American community has a rhythm, an

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42 Ibid, 19.
It is within this rhythm that he thinks that it is essential to consider questions of church growth as:

- What is on the mind of the people where our church is located?
- How do we speak to those issues from a biblical perspective?
- How do we interpret those issues theologically?
- In what ways can we engage the community around significant/pressing needs?  

**Critical Analysis Of PC (USA) NCD Models**

All of the PC (USA) NCD models presented above is argued to be used presently in one form or another within the PC (USA) NCD program. With the exception of the work of *The Black Congregational Enhancement Office, Racial Ethnic Ministries Program Area, National Ministries Division of the PC (USA)*, however, none of the models directly address the more normative African-American demographic as it is evidenced in at-risk urban communities. (*Cf.*, the demographics documented in Chapter I above). These models, therefore, need to be reviewed from the perspective of how they respond to the social and spiritual needs of the residents on the Westside of Chattanooga, Tennessee and other at-risk urban African-American communities. This is the basis of what Walter Brueggemann refers to in his rethinking of church models through Scripture from his book, *Cadences of Home: Preaching among Exiles*:

There is no single or normative model of church life. It is dangerous and distorting for the church to opt for an absolutist model that it insists upon in every circumstance. Moreover, we are more prone to engage in such reductionism if we do not keep alive a conversation concerning competing and conflicting models. Or to put it positively, models of the church must not be dictated by cultural reality, but they must be voiced and practiced in ways that take careful account of

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43 Ibid, 28.

44 Ibid.
the particular time and circumstance into which God’s people are called. Every model of the church must be critically contextual.45

A new church start means reformulating the faith in radical ways in the midst of a community that has to begin again. For Ezra as for Moses, new church starts do not aim at strategies for success, but at strategies for survival of an alternative community. What must survive in not simply the physical community; what must survive is an alternative community with an alternative memory and an alternative social perception rooted in a peculiar text that is identified by a peculiar genealogy and signed by peculiar sacraments, by peculiar people not excessively beholden to the empire and not lusting after domestication into the empire.46

A critical analysis of the above models reveals that the majority of the PC (USA) models begins with, or, assumes a specific developing demographic population and is intertwined with the geographical model. The question that emerges, consequently, is whether free standing and financially independent new churches of approximately 400-500 members in five years is, or, is not, a legitimate church mission goal. Placing churches in locations that comply with historical predispositions for certain demographic and psychographic profiles that conform to consumer marketing-style management objectives are not, in this writer’s judgment, theologically defensible mission objectives.

Further, with the model’s emphasis on increased church membership by achieving 400-500 members in five years and becoming financially independent of the presbytery and national church budgets, one must ask if the models are genuinely related to the churches’ understanding of missio Dei or, rather, a measurement of return on investment.


46 Ibid, 108.
As such, the position toward NCD presented in this project is most congruent with the views expressed by Brueggemann cited above and those views expressed in the Foothills Presbytery (PC (USA)) Guidelines for New Church Development, which states,

> When new church development is driven by demographic trends rather than a Reformed theology of mission understood within the contours of *missio Dei*, the mission of the church may be reduced to numerical growth for the sake of survival. When new church development operates out of a production-consumer model rather than being deeply rooted in the conviction that God loves people and God sends the church in the power of the Spirit to share that love, mission Dei is domesticated and the church becomes idolatrous.\(^{47}\)

### The Theological Concept Of *Missio Dei* And New Church Development

The church’s mission, in my judgment, is established through *missio Dei* as given in the Great Commission in Matthew 28 and in the paradigm of Jesus’ sermon in the synagogue in Luke 4.

*Missio Dei* originated with Karl Barth who saw a parallel between the mission of the church and the Trinitarian missions of the Son and Spirit from the Father.

Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine of the *missio Dei* as God the father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another movement: Father, Son, and Holy Spirit sending the church into the world.

Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission. There is church because there is mission, not vice versa. To participate in mission is to participate in the movement of God’s love toward *people* [emphasis mine], since God is a fountain of sending love.\(^{48}\)

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\(^{47}\) Foothills Presbytery PC (USA), New Church Development Guidelines (Simpsonville, SC: Foothills Presbytery PC (USA), 2003, 32).

What is needed in the church for responding to at-risk urban African-American communities is a vision to move the mission forward to a contextual needs base. Models generate the strategies that guide the mission activity toward the vision's reality. *Missio Dei* presupposes a goal that people's lives will be transformed. Models, which seek to increase church membership, or, are based on a return on investment measurements, are not theologically acceptable. Church mission is God's mission. Church mission exists because God loves people and because Christ Jesus expressed this love in his life, ministry, death, and resurrection.

Policy makers and strategists, therefore, must recognize that any model of NCD implies strategies, tactics, and implementation. These factors influence outcomes. Outcomes, however, must be measured and evaluated not simply numerically, or in terms of property debt streams, but in light of the churches understanding of *missio Dei*. *Missio Dei* demands that mission goals are based on the very nature of God's love, grace and power to forge reconciliation, healing, and transformation among broken people. The goal of *missio Dei* is a manifestation of the transformation that occurs within the body of the Church to glorify God. As Darrel L. Guder states,

A missional ecclesiology is contextual. Every ecclesiology is developed within a particular cultural context. There is but one way to be the church, and that is incarnationally, within a specific concrete setting. The gospel is always translated into a culture, and God's people are formed in that culture in response to the translated and Spirit-empowered Word. All ecclesologies function relative to their context. Their truth and faithfulness are related both to the gospel they proclaim and to the witness they foster in every culture.49

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Either we are defined by mission, or we reduce the scope of the gospel and the mandate of the church. Thus, our challenge today is to move from church with mission to missional church. Mission, in this perspective, is that dimension of our faith that refuses to accept reality as it is and aims at changing it. Transforming is, therefore, an adjective that depicts an essential feature of what Christian mission is all about.

Seeking to be in conformity with the above view of *missio Dei*, this present project was selected because there were at-risk people in an area that expressed the need for social and spiritual transformation. The church is compelled to respond to these needs because the church takes seriously its mission to love people because God loved us first.

One must ask whether the PC (USA) NCD models discussed above are culturally focused and sensitive enough to provide an adequate response for creating a new church development initiative among at-risk urban African-Americans on the Westside of Chattanooga, Tennessee and other at-risk urban African-American communities. Most of the PC (USA) NCD models, while articulating difference, appear to be variations on the most frequently used geographical model.

A new vision for new church development and church revitalization is desperately needed for the African-American church within the PC (USA), if this church is to survive and if it is to bring the good news of Christ Jesus to the many at-risk urban African-American communities where these churches are presently located and where significant

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50 Ibid., 6.

51 Ibid., xv.
populations of African-Americans live without the nurture and spiritual direction of a neighborhood church.

With a new vision centralized on making the marginalized and the poor more visible among PC (USA) membership, the Presbyterian Church (USA) can then commit itself to engaging new visions with mission goals and tactics for serving at-risk urban African-American communities in a mission of love, reconciliation and justice. Perhaps, Gayraud Wilmore states this vision best with these words,

We who call ourselves the servants of God before the altar must give way to the servants of God before the hearth, the places of work, and the whirligig of worldly affairs. Not in the scholar’s library nor in the sanctuary, but in these daily, dull, and ordinary places where the people of the pews [and the people not in the pews, but in the public square and the people in the lowly places] ply their lives does God tear down and build up the ramparts of the secular as the chosen arena, the praxis-province of lay discipleship. There, where the people struggle for humanity and justice, is where the true servanthood of the church will herald if not usher in final consummation of the divine purpose. For this reason, we who are the ordained ministers of Word and Sacrament are nothing if we are not servants of the servants of God.\textsuperscript{52}

CHAPTER IV
DESCRIPTION AND EVALUATION OF THE PROJECT

The ministry issue addressed in this project was directed toward the need to initiate a model for new church development for at-risk urban African-American communities. The project was focused on the Westside community in Chattanooga, Tennessee. The objective was to formulate a ministry model and strategy that would be inclusive and reflective of this community's context and in touch with the expressed social and spiritual needs of its residents.

Some unmet social and spiritual needs of Westside community residents were identified through personal and primary social survey research techniques. The identified needs were then used to formulate acts of ministry to encourage residents to become an active part of a new church development initiative whose mission was focused on social and spiritual transformation.

Initially, using resources that were available as an informative starting point, a new church development literature review was undertaken to become knowledgeable with new church development initiatives both within and outside the PC (USA). While many papers were found that addressed new church developments, most of these dealt with models that were directed toward white, middle-class contexts (cf., Chapter III). As such, these data were not very fruitful in revealing visions, concepts and models of new
church development designed to reach at-risk urban African-American communities. It is this writer’s judgment that revising non-contextualized models would not allow one to concentrate on the specific needs of the African-American at-risk urban community that was the focus of this study.

Additionally, using a revision of a non-contextual model disrespects the right of others to have and hold in reverence their own cultural and historical faith experiences and ways of being. The time is present for a new paradigm for ministry for at-risk urban African-American communities. Hence, qualitative and quantitative survey instruments were developed based on Maslow’s insights on the hierarchy of needs.

**Preliminary Considerations**

Before progressive and creative social research surveys could be undertaken, it was important to become familiar with residents in the community where the social research and the new church development initiative were engaged. Starting with a detailed demographic profile and a community map of the Westside community of Chattanooga, Tennessee, acquaintances with residents across the housing development were established. Street names, locations, general pedestrian traffic, businesses (legal and illegal) and the community leadership base were identified. It was not surprising to find that leadership in the community was fragmented. The term leadership as used here refers specifically to inner community leaders that have influence on others in various aspects of life in the community. It was observed that no one person held a dominant leadership role. To gain acceptance and support, so that one could move about the community with ease and with a reasonable measure of security, acquaintance with the
community leadership was established at a deeper level than had been initially established with community residents.

It was also helpful to have the support of the leadership of the Westside Community Development Center. This well-established economic development corporation circulated flyers announcing that a new church development initiative was in process. The flyers were circulated door-to-door on two or three occasions prior to a personal introduction to the community leadership. Personal one-on-one meetings were held with each identified leader and assurances were given to each leader that the purpose of the projected research surveys was to understand what people in the community wanted and needed in a new church development. Examples of survey instruments were presented and each leader was encouraged to take the sample survey. This allowed the leaders to further understand the purpose of the surveys and dispel any anxiety that information collected was for the purpose of removing people from the housing project. After some time together, all of the community leaders gave their approval for the work to proceed.

On reflection, the technique of acquaintance with the community leadership on a one-on-one basis was a critical step in this new church development process. Without community leadership approval, a new church development initiative would meet with formidable resistance. Every leader had his/her followers. A single leader’s disapproval

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1 The Community Development Center was a very effective and positive influence in the Westside community. This resource was the original source for suggesting that a spiritual component be added to their efforts of transforming the blight in the Westside community. In the early stages of forming the NCD in the Westside community, this center was crucial to NCD acceptance and operation.
is not one dissenting vote, but a multiple disapproval vote since the leader’s perception is reflected in his or her rank and file followers.

After receiving approval to conduct social research surveys, it was then important for the community to meet the new church development pastor whose responsibility was to conduct the community survey. This introduction was accomplished by having community leaders introduce the new church development pastor to people at the Dollar General Store. This business, on the basis of previous research, reflected the community’s highest traffic area. In and around the Dollar General Store, residents met, purchased most of their family’s hard and software goods, food, except most meats and high-end clothing, and caught up on the latest community news. In the Westside community, the Dollar General Store became the metaphor for what is stereotypically regarded as a social by-product of beauty and barbershops in some African-American communities. At and around the Dollar General Store, one could gauge the mood of the community and come to know most of the community residents.

To further develop experience with residents, the community was invited to attend an installation service for the new church development pastor. This installation service was designed to reflect the standards and commitments of the Presbyterian Church (USA) and also to make a statement to the Westside community that the new church development initiative was to serve the residents of the Westside community. This was an important event given the skeptical attitude of many of the residents in the community toward predominately white Protestant churches in the Chattanooga community at large. Some residents felt reassured that at last the people on the Westside would have a church of their own and their own pastor. The local newspaper, the Chattanooga Times Free
Press, carried the story that the PC (USA) had committed to a new church development initiative on the Westside and that a pastor was installed for this purpose. This was a new way of thinking and a new way of opening up the community to social and spiritual renewal.

As noted, the Westside community is composed of a 500 unit governmental subsidized housing development, a 200 unit private apartment complex, a 75 unit private high-rise apartment development, several smaller private apartment complexes, and six senior subsidized housing developments composed of approximately 700 units for a total of approximately 4,500 residents. ²

**Social Research Surveys**

One-on-one personal interviewing methods and focus group techniques were used to conduct qualitative and quantitative surveys among randomly selected residents. Two surveys were conducted at the beginning of the new church development initiative in 2002 and a two-part diagnostic survey was conducted in 2004. The initial one-on-one interviewing and focus groups (qualitative surveys) were designed to gain familiarity with the history of the community, identify and gauge cultural nuances and to allow for greater sensitivity to the resident’s stories. These initial research data were then analyzed and resolved into a list of unmet social and spiritual needs. These unmet needs were ranked and then used as stimuli to solicit opinions in the initial quantitative surveys in 2002 and in the diagnostic survey of 2004. Figure 1 illustrates the research sequence.

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² These numbers were derived by conducting primary research at each of these housing development sites in the community.
The goal in this process was to use resident opinions and needs to drive the development of a context-based ministry. With this context in place, one can expand church ministries for this at-risk urban African-American community that demonstrates the love of God expressed in Christ that is consistent with the mission of the Church Universal and expressed in the theology and polity of the PC (USA).

![Qualitative Phase I: One-on-One Interviewing](2002)

![Qualitative Phase II: Focus Groups](2004)

![Quantitative Phase III Survey: Church Benefit Card-Sort Analysis](2004)

Figure 1: Research Sequence in the Westside of Chattanooga, Tennessee

**Qualitative Phase I Survey: Research Methodology (2002)**

There was a continuing oral history that attests to tension between the Westside community of Chattanooga, Tennessee and the local Renaissance Presbyterian Church (USA) in the community. In the process of developing qualitative and quantitative instruments to gauge the interests of the Westside community for a new church initiative, it was essential to address the historical and social issues that produced this tension.

The purpose of this qualitative study was to:

1. Evaluate the interest and development potential among residents for an indigenous community of faith in the Westside community.

2. Gauge the potential of the Westside community for worshiping at the Renaissance Presbyterian Church (USA), or, at some alternative site.
3. Determine the preference of style and characteristics of an effective faith community located on the Westside.

4. Determine the preference of style and characteristics of effective leadership for serving a faith community on the Westside.

A diverse component of Westside residents (n=16) were interviewed on a one-on-one basis to develop the communication vehicle for later engaging two different groups of people through two in-depth focus group discussions. During these informal one-on-one interviews, each resident was encouraged to speak openly without fear of losing their anonymity. The interview was designed to last as long as residents wanted to share information. The interview proceeded on an open-ended basis without time-frame considerations. Essentially, the overarching question was for the community residents to identify their faith-based needs given the prospect of economic revitalization in the community. As such, a discussion guide was developed that asked the respondents not only to identify their perceived needs but also provide some rationale for their initial responses. Examples of some questions that were asked:

1. What do you feel is needed in the Westside community to compliment the economic revitalization that you are developing?

2. What do you mean when you say that church/spiritual development is needed?

3. Why do you feel that this component is needed?

4. What church do you attend, if any?

5. What churches are you most aware of?

6. How do you feel about these churches? What is your image of these churches?

7. In as much depth as possible, how do you feel about the Presbyterian Church generally?

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3 A complete list of seed questions used in Phase I and Phase II surveys are provided in Appendix A.
When these and other spontaneous questions were posed to a group of residents and to a group of people who were employees of the Westside Community Development Corporation, we found that the results were very uniform from one participant to another.

**Summary Of Findings: Qualitative Phase I Survey**

In this investigation we found that our results were very uniform from one participant to another. As such, we had high confidence in the results and regarded the responses as fairly unanimous expressions of the Westside community. The results were as follows:

1. The interest for having a church located within the Westside community that was welcoming and assessable to the residents was extremely high. These residents did not feel that the potential for an effective, welcoming, and inclusive worship experience, however, was possible with the present congregations located in the area.

2. The Westside residents felt alienated and segregated by classism. They felt that classism was overt and insistent and resulted in a severe breach in relationship between the residents of the community and the other congregations in the nearby community. Westside residents strongly felt that this problem was longstanding, and, as a result, the residents were reluctant to worship within the confines of the community. Even if the members of the Westside community could be persuaded to worship in the neighborhood, they did not feel that the local congregations would be comfortable being in communion with them.

3. Current conversation within the Westside community was concerned about the apparent instability and inactivity of local congregations in the neighborhood,
but, at the same time, had renewed hope that some type of church facilities could be made available for use by the community. In the meantime, the residents were taking advantage of other churches for pursuing their spiritual development. A number of respondents reported that many residents were bussed out of the community to several churches each Sunday morning.

4. Although significant numbers of residents were bussed out of the community to churches elsewhere, these residents felt that, if a church were assessable and welcoming within the community, they would worship near their homes.

5. If the residents could have their ideal church, they would like a stable family-oriented church that anchors the community and that responds to the spiritual and social justice needs of the residents in a ministry that is loving and inclusive.

6. Since a long history of interim pastors and ministerial turnover was the norm in the community churches, residents identified stability as being a primary attribute for them to be attracted to a church and to church leadership.

7. Strikingly, while images of local congregations produced a negative image in the minds of the residents in this study, the Presbyterian Church (USA) and the Presbytery of East Tennessee generally produced positive images. A major problematic for this new church initiative, therefore, was the conflicting local versus denominational images of the church.

8. The positive imagery generated for the Presbyterian Church (USA) can be directly attributed to the longstanding service ministry of the Newton Child Development Center that is attached to the local Renaissance Presbyterian
Church. These residents are very aware that the Newton Child Development Center is a facility supported by the Presbytery of East Tennessee.

9. On the basis of this positive denominational image, residents typically expressed the attitude that they would worship in a local neighborhood church, if they were allowed to develop an inclusive style of ministry reflective of the diversity that exists in the community.

10. When speaking about the form of worship that they wanted, the residents had mixed feelings. Some wanted a contemporary style of worship, while others wanted a more traditional service. Still others took a more moderate position. The factor that differentiated worship styles most often was the style of music rather than the style of preaching or theology.

11. Although the residents thought that an African-American pastor would be able to relate to the Westside community in a more culturally specific manner, the most important attributes given for a pastor to be effective in this community were sincerity and strength of character. The respondents were aware that the task of being a pastor in the Westside community would be very difficult; therefore, they strongly suggested using a person, preferably a male, who could move about the neighborhood with confidence and command.

After completing and analyzing the results of the Qualitative Research Phase I Survey, the results were then used to construct a quantitative research survey instrument and strategy that reflected the views of the community as a whole. It was realized during the initial one-on-one interviews that resident attention span, and the general anxiety created by responding to questions, offered resistance to survey research methodologies.
For these reasons, particular consideration was given to limiting the interviewing time to about five minutes in the subsequent Quantitative Research Phase II Survey. The Quantitative Phase II Survey results are summarized below.

**Summary of Findings: Quantitative Phase II Survey**

1. In this sample of Westside residents, there were approximately equal numbers of people who are presently affiliated with a church and people who were not.

2. Most of the residents who were affiliated with a church said that they attend church every week or every other week (79%).

3. The interest for having a church located within the Westside community that meets the needs of the people in the Westside community was extremely high. Eighty percent (80%) of the people said that it is very important to have a church that meets the needs of the people within the Westside. Another 14% of the people said that it is somewhat important to have a church that meets the needs of the people within the Westside community.

4. Seventy-seven percent (77%) of the respondents said that they would very likely or somewhat likely commit to attending a Bible study and regular worship service, if a new church fellowship were to start in the auditorium of the Community Development Center (CDC). Sixty-three percent (63%) of the respondents said that they would very likely or somewhat likely commit to attending a Bible study and regular worship service, if a new church fellowship were to start at the Renaissance Presbyterian Church. The difference in the ratings given the CDC and the Renaissance Presbyterian Church are significant.
5. Some of the difference in ratings between the importance of having a church on the Westside (94% very/somewhat important) and committing to a new fellowship in the CDC (77% very/somewhat likely), or, the Renaissance Presbyterian Church (63% very/somewhat important) was related to those respondents' who expressed a preference for attending their present churches. The non-affiliated church group regarded the Renaissance Presbyterian Church as too high classed for them and had little confidence that the church contributed much to the community.

6. The residents felt very strongly that a church is needed on the Westside that will address their needs. When given the choice of starting a fellowship in the auditorium of the Community Development Center (CDC), or, starting a fellowship at Renaissance Presbyterian Church, however, the residents significantly preferred using the auditorium in the CDC.

7. Most of the respondents (71%) had never attended the Renaissance Presbyterian Church and 96% of these respondents said that they had never been invited to do so. Most respondents were not acquainted with the congregants at Renaissance Presbyterian Church.

8. There was little awareness of the presence of the Renaissance Presbyterian Church or other local churches in the minds of the Westside residents. Residents seem to see the Renaissance Presbyterian Church as a church that does not relate to the culture and needs of the people within the Westside community.
9. Overall, it was encouraging that the non-affiliated church residents appear likely to consider participating in a new fellowship, if one were to begin in either the Community Development Center or the Renaissance Presbyterian Church.

From the initial social research data we were able to identify some very important social and spiritual needs that existed among the Westside residents. Foremost among these needs was the perception that family and social management issues predominated. Spiritual needs, while mentioned frequently, did not seem to carry the importance and immediacy of social and family issues. One could hypothesize that, since about 40% of the residents stated that they did not presently attend a church, their propensity to place faith concerns over personal concerns would be minimal. Trying to navigate the day amid the strain of their immediate needs took all of their time and effort. It was determined, therefore, that to build a church one must first find a way to meet the immediate needs of a potential congregation by meeting the people where they were.

**Development of A Ministry Plan**

As a result of Phase I and II surveys, a five-year ministry plan was developed using the data collected in Research Phases I and II informed by Maslow’s hierarchy of needs theory with the understanding that this NCD initiative was to be a process toward creating wholeness. This NCD was intentional about being part of the fabric and culture of the community. The plan purposely avoided constructing programs that would attract the attention and influence a few people to attend a church service on a weekly basis, but, rather, was directed toward the larger community needs. The following goals were formulated to guide the NCD ministry:
1. Develop and maintain an on-going knowledge base regarding the social and spiritual needs of the Westside residents. Be intentional about the presence of the NCD in the community.

2. Use the Presbytery of East Tennessee’s IRS 501(C) 3 designation to create a nonprofit organization from which to manage a holistic service delivery system within the community that would compliment the work that was being done by the Westside Community Development Corporation.

3. Establish the NCD fellowship in the Westside community and respond to the needs of the community in a manner that was sensitive to the contours of the culture and to the social and spiritual needs of the residents.

4. Demonstrate that the NCD would be a ministry of compassion. Contrary to other models, the NCD needed to begin Sunday worship services immediately and live its worship experiences in the public square. People must see that the NCD is people loving and caring for people.

5. A second worship approach would take the form of Bible study classes for women, family, children/youth and senior community residents.

6. The NCD would be intentional about inviting and including the whole community into an experience of koinonia and into the whole communion of the church.

Proposed Ministry Programs

Table 3 indicates the proposed ministry goals based on a Reformed/Presbyterian theological commitment that is informed by the five categories of Maslow’s *Hierarchy of Needs Theory*:
### Table 3
New Church Development Programs Proposed in 2002 for the Westside Community

<table>
<thead>
<tr>
<th>I Agape Mission Fellowship (PCUSA)</th>
<th>Worship, Bible study, community and extended ministries aimed at inviting residents into a relationship with Christ Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Sunday worship services</td>
</tr>
<tr>
<td></td>
<td>2. Bible classes</td>
</tr>
<tr>
<td></td>
<td>3. Agape Soup Kitchen (ASK)</td>
</tr>
<tr>
<td></td>
<td>4. Agape Clothing Center</td>
</tr>
<tr>
<td></td>
<td>5. Agape Seniors Program</td>
</tr>
<tr>
<td></td>
<td>6. Agape Homeless Shelter</td>
</tr>
</tbody>
</table>

| II Agape Center Testimony, Inc. (ACT) | 1. IRS 501(c)3 designation to assure that public funds do not integrate with church funds. |
|                                      | 2. Management component for the administration of service delivery systems to the community.                      |
|                                      | 3. Social justice research constituent for engaging an on-going dialogue with the community and with the social and political structures that impact the community. |

**Support Existing Structures**

**A. Health Center**

|                                      | 1. Family Medical Center                                                                                           |
|                                      | 2. Family Medical Services with a Sliding Scale Factor                                                             |
|                                      | 3. Physical Therapy                                                                                                |

**B. Wellness Center**

|                                      | 1. Wellness Education                                                                                                |
|                                      | 2. Nutrition                                                                                                       |
|                                      | 3. Exercise Classes and Gym Facility                                                                             |
|                                      | 4. Stress Management                                                                                                |
|                                      | 5. Addressing Young Adult Issues                                                                                  |

**C. Family Management**

| Family management, family planning, and financial skill building seminars and one-on-one counseling |

**D. Employment Assistance**

| 1. Employment Skill Building                                                                 |
| 2. Computer Training                                                                        |
| 3. GED Preparation                                                                         |
| 4. Literacy Awareness and Training                                                          |

**E. Newton Child Development Center**

| Building future citizens through a contextually sensitive learning program for children. This program will also include after school care and tutoring in reading, writing, math, and music. Special assistance will be provided for computer training and daily homework preparation |

**F. Weed and Seed Program**

| Support existing efforts to weed out undesirable community elements and seed with productive community citizens |
In this scenario, the praise and worship services on Sunday mornings provide the physical umbrella of church presence of the NCD on the Westside, yet, acts of ministry are moved out of the building into the community where all of the people were present. It was not anticipated that all of the people on the Westside would become members, but it was a goal of the NCD that it would be available to all of the people on the Westside. AMF was going to be a community church serving all of the people on the Westside regardless of individual circumstances or social class.

Bible classes were added to the activity schedule for youth, seniors, as well as, the general membership of the fellowship. A long-term goal was to develop a homeless shelter and soup kitchen. Since there are significant numbers of seniors living in six senior complexes in the community, a separate Sunday service would be provided to accommodate their schedules, abilities and preferences.

When people need clothes, when food runs out, or when they needed a job, or they needed a way to get to work, or parents were fighting, or people were acting out their rages incited by acts of racism against them, or just plain tired of dealing with their fractured lives, or without a church and need a pastor to conduct a wedding or a funeral, the answer from Agape Mission Fellowship would always be a Yes.

Realizing that a newly formed church initiative would have limitations of human resources and capital, Agape Mission Fellowship anticipated partnering with existing social organizations in the area that could extend social, wellness, family management, and education services to residents and their children. Working with the Newton Child Development Center in the community, which is supported by the PC (USA), the church could become acquainted with the children and then move on to become acquainted with
their parents. The Weed and Seed Program, a United States Department of Justice initiative, and the local police department, provided an opportunity to meet with residents who have been victimized and were in need of pastoral support. These two initiatives also open up channels for demonstrating acts of ministry in jails and prisons.

It was anticipated that the church—the people—would be present, compassionate, and would elevate other people socially, materially, spiritually, and increase their self-esteem by empowering them to engage the challenges in their daily lives. As Isaiah the prophet states,

Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am. If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

(Isaiah 58:9-12)

In this context, acts of ministry occur in places other than church buildings. The streets can be extensions of the church. Life is in the church and life is in the streets, in the homes, on the basketball courts, and in the halls of government. The church and the streets cannot be separated, if they are both significant life centers and if both are creations of God.

Quantitative Phase III Survey: Community Needs Assessment Methodology And Survey

Having carried out qualitative and quantitative assessments in the Westside community and having developed a ministry plan for the Westside community in 2002, a
Phase III survey research was conducted between September and October 2004 after a two-year experience with Agape Mission Fellowship (AMF). The ministry of AMF was found to be consistent with the needs of the residents expressed in the initial Phase I and II survey research conducted in 2002. Since Agape Mission Fellowship had served the community for two years, the time had come to evaluate the perceptions of the community regarding the value of this NCD. Residents were randomly selected to participate in the survey. Respondents were told that this church survey was conducted in an effort to find out what they thought about church activities on the Westside. Respondents were further assured of their anonymity. Their names, addresses, or telephone numbers would not be recorded on any documents. Additionally, the respondents were told that there was no right or wrong answers on this survey. They did not have to worry about giving answers that were incorrect.

A short battery of questions were posed to determine if a shift in community awareness issues had occurred since 2002 before attention was turned to the main purpose of the survey: namely, to evaluate the initial ministry plan that was developed and enacted in this NCD and its relation to the unmet needs of the community.

Each respondent was asked to respond to a Church Benefit Card-Sort Battery to determine what activities the residents saw as being the most important ministry areas where the church could lend assistance to community residents. Recall that the original intention of this paper was to develop a ministry strategy model using Abraham Maslow’s hierarchy of needs theory that outlined five basic levels of human needs. The Church Benefit Card-Sort Battery was also based on Abraham Maslow’s hierarchy of needs theory so that we could determine respondent reasons for participating in the life of
a faith community as seen through the five levels of human needs proposed by Maslow, i.e., physiological, safety/security, social and belonging, esteem, and self-actualization.

The Church Benefit Card-Sort Battery is a variation of a Q-Sort technique frequently used in many disciplines such as marketing⁴, education⁵, psychology⁶, and medicine.⁷ The emphases are on determining the relative ranking of stimuli (statements, pictures, drawings, etc.) by respondents and then deriving clusters of individuals who display similar preference orderings of stimuli sorted. Steven R. Brown, a leading proponent of Q-methodology, states fundamentally, Q methodology provides a foundation for the systematic study of subjectivity, and it is this central feature which recommends it to persons interested in qualitative aspects of human behavior...The statements [stimuli] are matters of opinion only (not fact) that the Q sorter is ranking the statements from his or her own point of view is what brings subjectivity into the picture.⁸

The sorter is given a set of cards—usually between 60 and 120—and instructed to distribute them into a fixed number of piles arranged along some continuum (e.g.,

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approval to disapproval). The sorter is required to put a specified number of cards in each pile, resulting in a normal or quasi-normal distribution. This distribution permits the use of conventional statistical techniques, including correlation, analysis of variance, and factor analysis in analyzing the results.9

To conduct the Church Benefit Card Sort task, residents on the Westside of Chattanooga, Tennessee and members of Westminster Presbyterian Church in Washington, D.C. were handed a stack of cards that contained 24 church ministry activities. The task for each respondent was to sort the cards into preference categories based on what a church should be doing to be the church that they wanted the church to be for them personally. The stimuli used were statements created to reflect needs in each category of Maslow’s Hierarchy of Needs Theory. The Westside Community Church Survey Phase III Questionnaire and Church Benefit Card Sort stimulus material may be found in Appendix C and D respectively.

**Community Needs Assessment Analysis: Phase III Survey**

Table 4 presents a graphic summary of this survey. Table 5 compares the ministry programs supported with input from the initial social research (Phases I and II) conducted in 2002 with the Maslow needs categories that the Westside residents ranked in the Phase III research conducted in 2004. An overall summary of findings follows.

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Table 4
A Maslow Hierarchy Ranking Comparison of Westside Community Residents in Chattanooga, TN With Westminster Presbyterian Church Members in Washington, DC

<table>
<thead>
<tr>
<th>Needs Variable</th>
<th>Westside Community Chattanooga, TN (n=92)</th>
<th>Westminster PC (USA) Washington, DC (n=32)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hold Church Services</td>
<td>138 %***</td>
<td>127 %</td>
</tr>
<tr>
<td>Have Bible Classes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Have dinners after church services and Bible classes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Develop prayer groups</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Physiological*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Give food to people in need</td>
<td>76 %</td>
<td>36 %</td>
</tr>
<tr>
<td>Help people get clothing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people get jobs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people with their rent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Security*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people who get in trouble with the law</td>
<td>66 %</td>
<td>36 %</td>
</tr>
<tr>
<td>Help the community to be more peaceful</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help the community to become a safer place to live</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help to reduce crime in our community</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Love/Belonging**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people in the community to show more love toward each other</td>
<td>84 %</td>
<td>76 %</td>
</tr>
<tr>
<td>Help to develop a closer community</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people who are lonely and depressed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people with marriage problems and help people who want to get married</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Esteem*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people to show respect for others</td>
<td>64 %</td>
<td>124 %</td>
</tr>
<tr>
<td>Help people to appreciate others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people to have respect for themselves</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help the community to work together for the good of the community</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Actualization*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people to develop to their fullest potential</td>
<td>61 %</td>
<td>100 %</td>
</tr>
<tr>
<td>Help people to see the value for goodness in their lives</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people to see their inner beauty</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Help people to understand that happiness comes with responsibility</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* The difference between the two groups is highly significant (p=0.05)
** The difference between the two groups is not significant
*** Values presented in this table can exceed 100% due to multiple responses
Table 5

<table>
<thead>
<tr>
<th>Ministry Program</th>
<th>Praxis</th>
<th>Congruency with Maslow’s Needs Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>AMF PC (USA)</td>
<td>Sunday Worship, Bible classes, Agape food center, Agape clothing center, Agape seniors program, Agape homeless shelter</td>
<td>Faith formation*, Physiological, Physiological, Love/belonging, Physiological/security</td>
</tr>
<tr>
<td>Agape Center Testimony</td>
<td>Seek IRS 501 (c) 3 Status, Management component to administrate service delivery system, Social Justice component</td>
<td>N/A, N/A, Security</td>
</tr>
<tr>
<td>Health Center</td>
<td>Family Medical Center, Family medical services with sliding scale factor, Physical therapy</td>
<td>Physiological</td>
</tr>
<tr>
<td>Wellness Center</td>
<td>Wellness education, Nutrition, Exercise classes, Stress management, Addressing young adult issues</td>
<td>Physiological, Physiological, Physiological, Physiological, Security</td>
</tr>
<tr>
<td>Family Management</td>
<td>Family management, family planning, financial skill building seminars, and one-on-one counseling</td>
<td>Security/Love and Belonging</td>
</tr>
<tr>
<td>Employment Assistance</td>
<td>Employment skill building, Computer training, GED preparation, Literacy awareness training</td>
<td>Cognition</td>
</tr>
<tr>
<td>Newton Child Development Center</td>
<td>Nursery/Daycare/After school facility</td>
<td>Security/Love and Belonging</td>
</tr>
<tr>
<td>Weed and Seed Program</td>
<td>Support existing efforts to weed out undesirable community elements and seed with productive community citizens</td>
<td>Security</td>
</tr>
</tbody>
</table>

* Not a Maslow needs category. Faith formation was used here as a control variable.
Overall Summary Of Findings: Quantitative Phase III Survey

1. The overall purpose of this analysis was to compare how two diverse communities look at their reasons for participating in the life of a faith community. This comparison was made presenting benefit stimuli for encouraging church attendance that characterize the five categories of Maslow’s Hierarchy of Needs Theory.

2. The overall Church Benefit Card-Sort Analysis demonstrates a variance between the responses given by the African-American respondents in the Westside community of Chattanooga, TN and the responses given by the members from Westminster Presbyterian Church in Washington, DC. In all categories except one, the difference between the two groups is highly significant.

3. The comparison data shows that the highest values recorded on the card-sort battery were recorded in the church benefit set. These values are encouraging as it was expected that people interested in a church would give high ratings for church ministry. The Westside group scored significantly higher than the Westminster Presbyterian Church group on this church ministry variable.

4. The Westside at-risk African-American Chattanooga community tended to give its highest ratings on the Maslow categories to the lower deficit needs, i.e., physiological and security needs, while the Westminster Presbyterian Church members (Washington, DC) gave its lowest ratings on these two categories. This difference is highly significant.

5. The Westside at-risk American-American Chattanooga community gave its lowest ratings to the Maslow categories of esteem and self-actualization where
members of Westminster Presbyterian Church gave its highest overall ratings. This difference is highly significant.

6. Maslow’s category of love/belonging was the one category where no significant difference was noted in the response between the two groups, yet, in this category the Westside residents gave its highest overall ratings on the Maslow scale. Love and belonging has high value among this group.

7. There were also some major differences within each of the categories compared; however, the study was not designed to conduct significance testing of difference within the six categories presented.

8. Table 5 compares the ministry plan for the Westside residents in Table 3 with Maslow’s needs categories in Table 4. It is apparent that a high correlation exists between these two. For example, the initial ministry programs that were developed in 2002 were directed toward the lower needs categories on the Maslow scale as a result of input provided by the residents. In the Phase III 2004 survey, the Westside residents confirmed their earlier convictions by giving the lower (D) needs on the Maslow scale their highest ratings.

9. In one of the preliminary questions in the Phase III 2004 survey, 78% of the respondents recorded that they felt that the Agape Mission Church had made a difference in the lives of people on the Westside. One can conclude that, at least, the community was expressing that some of their unmet needs had been fulfilled by the Agape Mission Fellowships ministry programs over the two year period.
CHAPTER V

SUMMARY AND CONCLUSIONS

The initiation of a new church development ministry strategy assessment model for use within at-risk urban African-American communities was undertaken in response to the ministry issue in this study which asks: What can be done, given the nature of the ministry setting, to encourage non-church affiliated at-risk urban African-American residents in the Westside Community of Chattanooga, Tennessee to become part of a new church development initiative under the banner of the Presbyterian Church (USA)? In my judgment, the work that has been accomplished in this study argues strongly that the PC (USA), and other denominations’ efforts toward new church development, and by extension, church redevelopment, can benefit from what has been learned here.

What have we learned here from this research project? First, we have learned through the two-year NCD experience that something can be done toward improving the social and spiritual lives of at-risk urban African-Americans and others who live in socially isolated environments that are plagued with social, physical and emotional suffering. Second, we have learned that, if at-risk urban African-American communities are selected by churches for new church development initiatives, then these church initiatives must be executed in the context of the community’s culture and developed with sensitivity to the community’s perceived unmet social and spiritual needs. New church development models that are routinely used in other contexts are not appropriate
for use in at-risk urban African-American communities. Third, we have learned that by using Maslow’s hierarchy of needs theory in conjunction with the psychometric Q-sort methodology, we can craft a sensitive ministry plan for serving and meeting the unmet needs of residents in an at-risk urban African-American community. One can safely project that this methodology can serve other populations as well. Fourth, we have demonstrated that missio Dei, demands on-the-ground action and sensitivity to context.

What can be done? To address this question requires that we must first look deeper into the management structure of the church for answers. In one sense, this study is more than about methodology. The methodology presented here is only a conduit toward reaching out and addressing the important underlying concerns that pose the seminal question: Can an aging, middle-to-upper-middle-class, predominately white Protestant denomination that has been in steep membership decline for over 40 years, come to engage its larger connectional network, its academic and financial resources, and its Constitution—that strongly advocates an inclusive communion—and adopt a missional vision that intentionally seeks to intimately know and to compassionately serve a rapidly growing at-risk urban population that is dramatically different socio-economically, educationally and possesses dissimilar access to social power? As Howard Thurman perceptively states in his work, Jesus and the Disinherited,

Many and varied are the interpretations dealing with the teachings and the life of Jesus of Nazareth. But few of these interpretations deal with what the teachings and the life of Jesus have to say to those who stand, at a moment in human history, with their backs to the wall.

To those who need profound succor and strength to enable them to live in the present with dignity and creativity, Christianity often has been sterile and of little avail. The conventional Christian word is muffled, confused and vague. Too often the price exacted by society for security and respectability is that the Christian movement in its formal expression must be on the side of the strong
against the weak. This is a matter of tremendous significance, for it reveals to what extent a religion that was born of a people acquainted with persecution and suffering has become the cornerstone of a civilization and of nations whose very position in modern life has too often been secured by a ruthless use of power applied to weak and defenseless peoples.¹

Christians have been conjoined by the Great Commission to a purpose for the Church—our mission—our *missio Dei*—is a new attitude toward an old commandment for reaching out to places beyond where we are and for making disciples of people not like ourselves.

In this study we meet, come to understand and come to serve the urban at-risk disinherited. It is in this deliberate mission of inclusion that our Christian faith lives and breathes God’s message of love to the world. Again, as Thurman states,

> The masses of men live with their backs constantly against the wall. They are the poor, the disinherited, the dispossessed. What does our religion say to them? The issue is not what it counsels them to do for others whose need may be greater, but what religion offers to meet their own needs.²

In this study, it was our commitment to do nothing without input from those whom would be end-benefactors of the ministry activity and not ourselves. Not only did we need to have a representative group of people to participate in our initial Qualitative Phase I and Quantitative Phase II Surveys, but we needed to have contact with the community and its leaders prior to survey design and execution to get acquainted with the at-risk urban population. Upon reflection, the process of moving about in a new community and allowing oneself to be intentionally vulnerable broke through a veil of silence and began to forge meaningful communication and positive social intercourse.


² Ibid., 13.
We began to talk to and with each other. We laughed at the different accents we heard, but we listened to one another and, over time, we came to hear similar stories and to feel a common bond. Then we began to speak with a common voice. This was the real beginning of the new church development initiative later to be known as Agape Mission Fellowship.

The concept of *missio Dei* works at the human level when God initiates the action of sending people beyond their comfort zones to people in need of God’s purposes and resources. New Church Development is then not a denominational initiative, nor is it even a church initiative. Rather, NCD is God sending the Body of Christ into the world. As in the Exodus story, the exodus was not Moses’ mission, but *missio Dei*. NCD is not the church’s mission, but *missio Dei*. In a direct sense, *missio Dei* is about sending people to serve people—not to save churches. To speak of *missio Dei* in the public square is redundant because *missio Dei* is the public square. *Missio Dei* is the church contextually engaged in acts of compassionate love for people wherever they are. *Missio Dei* is a liberation theology. As James Cone states,

> It is my contention that Christianity is essentially a religion of liberation. The function of theology is that of analyzing the meaning of that liberation for the oppressed so they can know that their struggle for political, social, and economic justice is consistent with the gospel of Jesus Christ. Any message that does not relate to the liberation of the poor in a society is not Christ’s message. Any theology that is indifferent to the theme of liberation is not Christian theology.

What we learned from the initial surveys was that an exceptionally high percentage of residents expressed an interest in having a new church in their community, yet spiritual needs, while mentioned frequently, did not seem to carry the importance and

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immediacy as family and social management needs. Trying to navigate the day amid the strain of their immediate unmet needs took all of the resident’s time and efforts. In Maslow’s terms, the psychic energy of the community was consumed meeting the deficit needs on the low end of the hierarchy of needs scale. Further, community input factored heavily in the development of the initial ministry plan for Agape Mission Fellowship and ultimately was responsible for whatever success was realized over the two-year NCD engagement.

Typically, in a PC (USA) new church development initiative, the initial pastor does not begin worship services for up to nine months into the new church development process. This was clearly not an option in this context. In order to be a church in this context, a church presence had to be realized immediately. Agape Mission Fellowship began worship services in a multi-purpose room of a former elementary school two weeks after the installation of the NCD pastor. The first podium was a lid-bearing garbage container on wheels that was rolled up onto a six-inch riser that was constructed the day before the first worship service. This unit remained in use until a permanent podium was secured several months later. The people wanted a worship service, so they took what they had and made what they wanted. Only after a worship service was initiated, were other acts of ministry regarded as legitimate in the eyes of the community.

Table 2, Demographic Comparisons by Zip Codes (cf., Chapter I), shows the disparity between the Westside community and the national PC (USA) membership in terms of factors that define standards of living and are clearly understandable in light of Maslow’s hierarchy of needs theory. The distance in profiles is diametric giving credence to the label at-risk that characterizes the Westside community. Despite being
at-risk, however, the community continues to live with hope of transformation. In the Quantitative Phase III Survey conducted in 2004, 78% of the residents expressed that Agape Mission Fellowship made a difference in their lives over the two-year study period.

What can be done? Although to adequately address this question, we have to look deeper into the management structure of the national church for answers; however, there are some things that can be done in the ministry setting, while we wait for the national church to ponder the seminal question that was advanced earlier concerning *missio Dei*—the guiding theological concept of this project. Disciples are made in the ministry setting—not in NCD committees at stated meetings of Presbyteries that convene several times a year, or, General Assembly meetings held every other year (PC(USA) polity standards). Rather, it is in the context of people coming to know and to serve others that the following NCD process is informed and proposed:

**A Proposed *Missio Dei* New Church Development Process For Urban At-Risk African-American Communities**

1. Understanding the missional commission of the body of Christ. Coming to embrace *missio Dei*.

2. Identifying the unmet needs among the people in a ministry field.

3. Understanding the cultural contours of this ministry field.

4. Developing a plan (strategies, tactics, implementation criteria) of action to address the unmet needs in the ministry field in its unique context.

5. Initiating the action.

6. Reflecting on the action.

7. Refining the action.

8. Reengaging the action.
9. Being open to respond creatively to new unmet needs.

10. Introducing the theological concept of *missio Dei* to the new Body of Christ.

Residents in at-risk urban African-American communities have different unmet needs than white middle class suburban congregations and, therefore, they require a different ministry model. Ministry in at-risk urban African-American communities must be contextual. For example, in the Q-sort analysis using Maslow’s hierarchy of needs category stimuli as variables, the Westside residents gave its highest ratings to the Maslow categories in the lower deficit needs areas, *i.e.*, physiological and security needs, while the white Presbyterian control sample gave its lowest ratings in these two categories. Additionally, the Westside residents gave its lowest ratings to the Maslow categories of esteem and self-actualization where members of the control group gave its highest ratings. The difference in all these cases is highly significant.

When the initial ministry programs that were developed with Westside resident input in 2002 were compared with Maslow rankings in 2004 by Westside residents, they were found to be highly correlated. The unmet needs of high priority to the Westside community in 2002 were found to be in the same category of needs on the Maslow hierarchy of needs scale in the 2004 survey. This too is significant. At-risk urban communities require time and resources that can exceed the patience of other communities working on higher non-deficit needs.

What is evident by comparing the Westside residents with the Westminster Presbyterian Church members (the control group) on the Maslow Q-sort battery is that context stands over and above any other consideration for developing ministry plans for new church development initiatives. If we were to have used a ministry plan in 2002
based on the Westminster data, the plan would have been in the opposite direction of what the Westside community required for meeting their unique unmet needs. As such, it would be appropriate to recommend the two Tavis Smiley’s compiled anthologies, *The Covenant with Black America*\(^4\) and *The Covenant in Action*,\(^5\) as primers for highlighting problem awareness and for ameliorating unmet needs that were expressed by the Westside residents. These two authoritative anthologies identify ten critical problems facing African Americans and provide working examples for how to bring about meaningful change through organization and community activism. These texts, however, would be inappropriate for responding to the needs expressed by the Westminster members in Washington, D.C. based on context.

As Smiley argues in *The Covenant with Black America*, the ten covenants are:

- **Covenant I:** Securing the Right to Healthcare and Well-being
- **Covenant II:** Establishing a System of Public Education in Which All Children Achieve at High Levels and Reach Their Full Potential
- **Covenant III:** Correcting the System of Unequal Justice
- **Covenant IV:** Fostering Accountable Community-Centered Policing
- **Covenant V:** Ensuring Broad Access to Affordable Neighborhoods That Connect to Opportunity
- **Covenant VI:** Claiming Our Democracy

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Covenant VII:
Strengthening Our Rural Roots

Covenant VIII:
Accessing Good Jobs, Wealth, and Economic Prosperity

Covenant IX:
Assuring Environmental Justice For All

Covenant X:
Closing the Racial Digital Divide

In *The Covenant in Action*, Smiley, also, provides an outline of how to make these covenants a reality.

*The Covenant in Action* includes a toolkit to help us systematically take on the issues described in *The Covenant*, whether that means organizing a campaign to change a law, launching a media campaign to draw attention to racial inequity, or getting lawyers to file a lawsuit to address an injustice. Importantly, the toolkit includes innovative and creative techniques to assist communities in getting started, connecting with one another, and move Covenant issues into action.6

The ten covenants with Black America are compared in Table 6 with the NCD ministry programs proposed in 2002 for the Westside Community (see Table 3). One can clearly observe how ministry programs that were based on community input compliments the programs suggested in the Covenants with Black America.

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6 Ibid., xiv.
<table>
<thead>
<tr>
<th>The Vision of Synergism for New Church Development Programs in the Westside Community</th>
<th>The Covenant with Black America</th>
</tr>
</thead>
</table>
| **I Agape Mission Fellowship PC (USA)**  
Worship, Bible study, community and extended ministries aimed at inviting residents into a relationship with Christ Jesus.  
1. Sunday worship services  
2. Bible classes  
3. Agape Soup Kitchen (ASK)  
4. Agape Clothing Center  
5. Agape Seniors Program  
6. Agape Homeless Shelter | **Covenant III: Correcting the System of Unequal Justice**  
**Covenant IX: Assuring Environmental Justice** |
| **II Agape Center Testimony, Inc. (ACT)**  
1. IRS 501(c)3 designation to assure that public funds do not integrate with church funds.  
2. Management component for the administration of service delivery systems to the community.  
Social justice research constituent for engaging an on-going dialogue with the community and with the social and political structures that impact the community. | **Covenant III: Correcting the System of Unequal Justice**  
**Covenant IX: Assuring Environmental Justice** |
| **III Support Existing Structures**  
**A. Health Center**  
1. Family Medical Center  
2. Family Medical Services with a Sliding Scale Factor  
3. Physical Therapy  
**B. Wellness Center**  
1. Wellness Education  
2. Nutrition  
3. Exercise Classes and Gym Facility  
4. Stress Management  
5. Addressing Young Adult Issues  
**C. Family Management**  
Family management, family planning, and financial skill building seminars and one-on-one counseling | **Covenant I: Securing the Right to Healthcare and Well-Being**  
**Covenant I: Securing the Right to Healthcare and Well-Being**  
**Covenant V: Ensuring Broad Access to Affordable Neighborhoods That Connect to Opportunity** |
| **D. Employment Assistance**  
1. Employment Skill Building  
2. Computer Training  
3. GED Preparation  
4. Literacy Awareness and Training  
**E. Newton Child Development Center**  
Building future citizens through a contextually sensitive learning program for children. This program will also include after school care and tutoring in reading, writing, math, and music. Special assistance will be provided for computer training and daily homework preparation | **Covenant VIII: Accessing Good Jobs, Wealth, and Economic Prosperity**  
**Covenant X: Closing the Racial Divide**  
**Covenant II: Establishing a System of Public Education in Which All Children Achieve at High Levels and Reach Their Full Potential**  
**Covenant X: Closing the Digital Divide** |
| **F. Weed and Seed Program**  
Support existing efforts to weed out undesirable community elements and seed with productive community citizens | **Covenant IV: Fostering Accountable Community-Centered Policing**  
**Covenant VII: Strengthening Our Rural Roots**  
**Covenant VI: Claiming our Democracy** |
For residents in urban communities like the Westside of Chattanooga, Tennessee—with their backs to the wall—the two Smiley anthologies witness to life transformation and liberating strategies and commitments that are commensurate with our research and commensurate with a theology of *missio Dei*. Acts of ministry cannot be confined to church buildings. The majority of people on the Westside do not even want a church building. They shudder to think of the pressure of economically supporting the construction of a church building. They, nonetheless, want to be in church wherever they live, work, and play. The church has to be where the people are—in the streets, in their homes, when at play, or when taking the bus out to the mall. The church cannot be separated from the people because the people are the church. The Westside needs a church to be a kind of church where the people are—a church that meets their social and spiritual needs. As Margent Cole stated in *The Shadow Dancer*

![Image](https://via.placeholder.com/150)

The priest had offered Mass that morning for Ben Holden. *Lord, give him your peace.* He'd prayed for Vicky and for the family, *Give them your strength.* The few old people scattered about the pews had joined in the prayers, voices rumbling through the quiet. The early light streaming through the stained glass windows played over the wrinkled brown faces lifted him. They made him a priest, he thought—the people who needed him. Just as sick people made someone a doctor and people in need of justice made someone a lawyer. He drew his priesthood from the people. *[He thought] Then let me be the kind of priest they need.*

The proposed new community needs assessment model suggested in this thesis can be a step toward defining what people need. The community needs assessment model has utility because: a) it can be administered quickly; b) it does not require excessive materials to conduct; c) it can be administered by a few trained survey administrators; and d) it can compliment other NCD models. In addition, this model has

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demonstrated the ability to be a sensitive predictor of resident unmet needs. The community needs assessment model deserves consideration in pursuit of new church development and church redevelopment by the PC (USA) and other Protestant denominations engaged in ministry within at-risk populations. Based on this work, we conclude that the ministry strategy development analysis has significant potential for determining, refining and directing ministry initiatives in support of new church development and church redevelopment across a wide variety of demographic, psychographic and cultural contexts.
APPENDIXES
Appendix A

SEED QUESTIONS USED IN PHASE I AND II SURVEYS

1. What do you feel is needed in the Westside community to compliment the economic revitalization that you are developing? **PROBE ALL QUESTIONS.**

2. What do you mean when you say that church/spiritual development is needed?

3. Why do you feel that this component is needed?

4. Should churches do more than just have Sunday services and Bible classes? What else do you think that churches should be doing?

5. What churches are you most aware of? **CONDUCT IMAGERY PROFILE.**

6. How do you feel about these churches? What is your image of these churches?

7. In as much depth as possible, how do you feel about the Presbyterian Church generally?

8. In as much depth as possible, how do you feel about the Renaissance Presbyterian Church?

9. How do you see the Renaissance Presbyterian Church as a church that is working in this community? Why do you feel this way?

10. What is your overall opinion about Renaissance Presbyterian Church?

11. What style of church do you like best?

12. What style of church service do you like best?

13. What type of pastor would you like to see in a church in this community?

14. If a new church were started in a place convenient to the Westside, how likely would you be to attend?

15. Do you know the name of the pastor at Renaissance Presbyterian Church? What is his/her name?
16. Do you recall receiving any information about the Renaissance Presbyterian Church?

17. If you could do anything that you wanted to do to improve this community, what things would you do?
Appendix B

WESTSIDE COMMUNITY FAITH QUANTITATIVE SURVEY INSTRUMENT
PHASE II

This is a church survey to find out what you think about going to church in your neighborhood. There are no right or wrong answers. We just want to know how you personally feel about going to church in your neighborhood.

We do not need to know your name, address, or phone number. All we need is for you to answer a few questions that will take no longer than three minutes. Your opinions will go a long way to help us determine if we need to start a church on the Westside.

1. Do you presently attend a church? **Circle only one response.**
   1 Yes--------Continue to Question 2
   2 No--------Skip to Question 3

2. About how often do you attend church? **Circle only one response.**
   1 Every week
   2 Every other week
   3 About once a month
   4 About three or four times a year
   5 Only on special religious holidays such as Easter Sunday and Christmas
   6 Only when there is a funeral
   7 I go when they have a gospel program

3. In your own opinion, how important do you feel it is to have a church on the Westside that will cater to your needs and the needs of your family? **Circle only one response.**
   1 Very Important
   2 Somewhat Important
   3 So-So
   4 Somewhat Important
   5 Not important at all
4. If a new church fellowship were started to have Bible study and worship in some place convenient on the Westside, like the auditorium in the Community Development Center, how likely would you be to attend on a regular basis? **Circle only one response.**

   1. Very Likely
   2. Somewhat likely
   3. Maybe
   4. Not likely
   5. Very Unlikely

5. Have you ever attended the Renaissance Presbyterian Church?

   1. Yes
   2. No

   How long ago? ______ THEN SKIP TO Q 8

6. Are you going to that church again?

   1. Yes
   2. No

8. Were you ever invited to attend Renaissance Presbyterian Church?

   1. Yes
   2. No

9. Do you know anyone who attends Renaissance Presbyterian church now?

   1. Yes
   2. No

   GO TO Q 10

   SKIP TO Q 11

10. Is that person a friend or kin?

    1. Friend
    2. Kin

11. If a totally new Bible class and worship service were to start at the renaissance Presbyterian church for people in this community, how likely would you be to attend on a regular basis? **Circle only one response.**

    1. Very Likely
    2. Somewhat likely
    3. Maybe
    4. Not likely
    5. Very Likely

    ASK Q12
12. Now, I want you to be real honest with me, why would you most likely not want to attend a Bible class and worship services at the Renaissance Presbyterian Church? *Circle all that apply.*

1. I don’t feel comfortable going there
2. I don’t like the way they have church—not too much spirit
3. They don’t act like they want us to come to church there
4. They don’t ever try to get us to come to their church
5. They are too high class for me
6. They ain’t nothing but some old people going there
7. They don’t seem to be like a church/I don’t see too many people up there.
8. Other

THANK RESPONDENT AND END THE INTERVIEW
Appendix C

QUANTITATIVE PHASE III SURVEY INSTRUMENT

This church survey is being done to find out what you think about church activities on the Westside. **We do not need to know your name, address, or phone number.** There are no right or wrong answers on this survey. All we need is for you to give us your opinions about a few questions that will take no longer than three minutes.

1. Do you know about the Church, **Agape Mission Fellowship**, that has been having services in the James A. Henry Resource Center for about two years?
   1. Yes
   2. No

2. Do you know or have you heard of the pastor, Pastor Felix?
   1. Yes
   2. No

3. Do you recall having received an invitation by flyer, telephone call, or personal invitation to attend a service or one of the Church’s many activities, like Sunday Service, Bible class, dinners, or movies?
   1. Yes
   2. No

4. Do you know anyone who attended any of the Church’s services or activities?
   1. Yes
   2. No

5. Do you feel that Agape Mission Church has made a difference in the lives of people on the Westside?
   1. Yes
   2. No

6. **GO TO SPECIAL SHEETS TO ADMINISTER THE CHURCH CARD-SORT BENEFIT BATTERY.**
7. Did you know that the Agape Mission Church has been closed?
   1  Yes
   2  No

8. Do you know about the Renaissance Presbyterian Church that is located across
   the street behind the Newton Child Development Center on Boynton Terrace?
   1  Yes
   2  No

9. Do you know or have you heard of the pastor of Renaissance Presbyterian
   Church?
   1  Yes
   2  No

10. Now, I want you to be real with me, if Agape Mission Church does not reopen,
    do you think that you will go to the Renaissance Presbyterian Church?
    1  Yes—THANK THE RESIDENT FOR TAKING PART IN
       This Church Survey
    2  No—GO TO QUESTION ELEVEN (11)

11. Why do you feel that you would not go to the Renaissance Presbyterian Church?
    (Circle all that apply)
    1  I don’t feel comfortable going there
    2  I don’t like the way they have church—not much spirit
    3  They don’t act like they want us to come to church there
    4  They don’t ever try to get us to come to their church
    5  They are too high class for me
    6  They ain’t nothing but some old people there
    7  They don’t seem to be like a church/I don’t see too many people up there
    8  Other
    
    
    
THANK THE RESIDENT FOR TAKING PART IN THIS CHURCH SURVEY
Appendix D

WESTSIDE COMMUNITY CHURCH SURVEY PHASE III
CHURCH BENEFIT CARD-SORT BATTERY
September-October 2004

SAY TO RESPONDENTS: I am going to give you a deck of cards that have some things that the Agape Mission Church can do to help: The Westside community/ Westminster Presbyterian Church. What I want you to do is to separate these cards into three piles based on what Agape Mission Church/Westminster Church should be working on to be the church you want it to be for you.

INSTRUCT THE RESPONDENTS TO SORT THE CARDS INTO THREE STACKS ON THE BASIS OF WHAT IS THE MOST IMPORTANT, WHAT IS THE SECOND MOST IMPORTANT, AND WHAT IS THE THIRD MOST IMPORTANT THINGS THEY WANT THE CHURCH TO DO.

ONCE THE CARDS ARE SORTED THE FIRST TIME, KEEP THE "MOST IMPORTANT AND SECOND MOST IMPORTANT STACKS AND REMOVE THE OTHER STACK. THEN HAVE THE RESPONDENTS TO RE-SORT THE CARDS INTO "MOST IMPORTANT, SECOND MOST IMPORTANT, AND THIRD MOST IMPORTANT STACKS AGAIN. REPEAT THIS PROCESS A THIRD TIME. REMOVE THE LAST PLACED STACK. AT THIS POINT, HAVE RESPONDENTS TO SELECT THE FIVE MOST IMPORTANT CARDS FROM THE MOST IMPORTANT STACK. IF THEY HAVE LESS THAN FIVE CARDS IN THE FINAL PREFERRED STACK, ASK THE RESPONDENT TO MAKE UP THE DIFFERENCE BY SELECTING OPTIONS FROM THE SECOND MOST IMPORTANT STACK THAT WAS LAST SORTED.

RECORD THE FINAL FIVE OR LESS OPTIONS BELOW BY CIRCLING THE OPTION ON THE EXTRA PAGES PROVIDED FOR THIS PURPOSE.

M1 Hold church services
M2 Have Bible classes
M3 Have dinners after church services and Bible classes
M4 Develop prayer groups
N1  Give food to people who need it
N2  Help people get clothing
N3  Help people get jobs
N4  Help people with their rent

O1  Help people who get in trouble with the law
O2  Help the community to be more peaceful
O3  Help the community to become a safer place to live
O4  Help to reduce crime in our community

P1  Help people in the community to show more love toward each other
P2  Help to develop a closer community
P3  Help people who are lonely and depressed
P4  Help people with marriage problems and help people who want to get married

Q1  Help people to show respect for others
Q2  Help people to appreciate others
Q3  Help people to have respect for themselves
Q4  Help the community to work together for the good of the community

R1  Help people to develop to their fullest potential
R2  Help people to see the value for goodness in their lives
R3  Help people to see their inner beauty
R4  Help people to understand that happiness comes with responsibility
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